

A land that flows . . .

What Albertans say of Alberta

by Wilma Vander Schaaf
Edmonton Editor

Now that *Calvinist Contact* has opened an office in Edmonton, it is expected that these pages will cover more of the news and activities of our western churches and organizations, as well as capture the dynamics and attitudes that drive the people and activities, lifestyles and discussions, here in Alberta particularly.

Western people have as many misconceptions about the East as vice-versa and the popular, secular press seems only to uphold, if not augment this impression. Albertans themselves emulate a sort of notion about themselves, perhaps especially when "out East." But how self-critical can they be? Is Alberta the land that flows with "milk and honey?" Do words like "oil," "land grab," "gold rush," "wheat fields," "rodeos," conjure up proper images of all their subtle contexts?

Alberta is a land that seems to flow with oil, gas, wealth, and employment-seeking transients. But you've got to be at the right end of this flow. Not everybody is or can be.

We asked a number of people with a variety of backgrounds. What do Albertans say of Alberta?

Muriel Venne — a native working for a native employment agency called, Native Outreach. This organization, funded by the federal government (Manpower and Canada Employment and Immigration) and by the provincial government for their promotion work, helps train native people and find jobs for them. It also tries to make business communities aware of the availability of native workers.

Muriel, in responding to our questions, said that although Alberta

has a booming economy, those who are not directly involved in making it, are the losers. Prices for basic needs are skyrocketing, making it difficult for the low-income or welfare people to make ends meet.

The boom brings with it a high tension lifestyle. Native or Metis people are often more vulnerable to this high tension lifestyle and may resort to alcoholism and suicide more frequently than North American white people.

Natives who are in the market for a job, usually have a few strokes against them. A lack of training and a lack of confidence or credibility are two obstacles that reside within themselves. To what extent these obstacles are caused by the way Western lifestyle is imposed upon them or by the strength of their own roots and culture is, of course, difficult to say.

However, Muriel felt that in our wealthy, individualistic society there is lack of support and tolerance for people who have difficulty coping with our success-oriented lifestyle. We're much too comfortable. Muriel said she came across small towns where the population is made up of a fair percentage of natives, but where it hasn't occurred to the business community to hire natives except maybe for the annual rodeo show.

Alberta has the largest Native Outreach program in Canada, (seven offices) but has just begun to fill a desperate need.

Mario Allende — a Chilean working for the Catholic Social Services in Edmonton. Chileans as an ethnic group are fairly well accepted in Alberta. Mario feels, however that Canadians are not very aware of the plight of their fellow man in other countries. They don't know about the political situations in other countries and if they do know they don't really understand.

Mario ventures to guess that this may in part be due to the type of education offered in Canada. Mario feels it is too specific and geared toward job training. Its perspective is not wholistic enough in dealing with the total man. In Chile, philosophy was a required course in high schools.

Furthermore, those who are interested in educating themselves in the area of different cultures and peoples, have very few reliable sources to go to. Newspapers and television provide very little accurate information about the day to day affairs of people in foreign countries especially where there is political upheaval or intolerance.

Many Chileans who had to leave since the coup in 1973 are still concerned about their fellow men living in Chile. Some of their relatives and friends live underground, or under extreme tension or are jailed or in concentration camps. The Chilean community in Alberta tries to make other Albertans aware of the persecution still rampant in Chile. Whenever they put on some cultural exhibition, be it dance, concert or handicrafts, they try to inform others as well as use the proceeds to help needy families in Chile.

Mario said that he is often astounded at the type of questions he has to respond to when people hear he is from Chile. Questions such as: "Where is Chile?" and "That country has a communist government doesn't it?"

Mario feels that the attitude of the Chileans in Alberta may not be well accepted by the people here. "But," he adds, "that is our problem." Chileans think Chile, because they think they have to. This may come off as a rather narrow view to Canadians. The problem of Chile is on their mind a lot. They do not want their children to forget, yet they do

not want to become a ghetto.

"You have to keep in mind," Mario said, "that we did not immigrate to Canada because we like Canada so much. We emigrated from Chile because we had to leave."

"It is because of the commitment and generosity of church groups that we are here."

Education focus

Calvinist Contact will be dealing with education on a regular basis via the page entitled "Events in Education." We will look at the world of children, learning, teaching, and educational issues across Canada.

Christian schools across Canada are at various stages with respect to government grants. Those stages will be looked at more carefully via this page. Teachers and the various school organizations are actively involved in developing new curricula to meet the needs of Christian schools and that, too, will receive some attention in coming months.

Calvinist Contact has secured the assistance of two educators who will do most of the co-ordinating work. They are Dick Kranendonk, currently general manager of Paideia Press; and Adrian Guldemond, executive secretary of the Ontario Alliance of Christian Schools. Both men will add a bit of depth and continuity to the educational content of the paper.

The good and bad of wealth

by Larry Lutgendorff
Edmonton Staff

During the past 20 years the province of Alberta has experienced major economic advances. This great wealth is best exemplified by the controversial Alberta Heritage Trust Fund. Along with this economic growth came a large migration of people from all parts of Canada. Together such rapid growth of population and economy has consequences on the social order of the province. These consequences naturally have their good and bad results.

Rev. Chuck Fennema, recently moved from Ontario, now at the Bethel Church in Edmonton, has this to say about the development of the West, specifically in Edmonton. "It is obvious that 15 to 20 years ago this was a lean area, and that with the discovery of oil there came a sudden increase in wealth. Now that the people have money you can see that

there has been a tremendous change from the things that showed the deficiency of the area.

"There are many good things that have come out of this change in attitudes, but the most obvious results are the bad things. However, the picture is not all that gloomy; the general tendency has been a change for the better. It seems that people have much more enjoyment out of life than they had 20 years ago. There is great prosperity, and ideally it should be that no one suffers from this increase in wealth. But there are still some who do not enjoy maximum benefits from Alberta's prosperity."

When one asks the students at the newly established King's College about what they think of Alberta, they jokingly point out some of the bad aspects of the rapid growth since the College is located in the downtown area. The students have much good to say about Alberta's growth. They point out the

excellent job opportunities, the many beautiful parks and other public facilities. There are also many forms of social aid which have been set up to help the native peoples and coordinate the settlement of refugees such as Vietnamese and Chileans.

However, when one looks closely, these facilities are not only a small iota of the work that the government must do. The bad effects of growth seem to have greatly out-weighed the good. There must be something fundamentally unsound if persons are given tickets for crossing the street on a red light, while prostitutes and drug peddlers can sell their wares on the same corner. It is our duty and responsibility as a Christian community to speak out so that government officials will know that there is a better way to get things done through the light of Jesus Christ.

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Viewpoint

Preserve our Dutch culture. It is worthwhile

All of life is religion. Abraham Kuyper said that some years ago and a few other people have said it since. That which affects the church also has an effect on our lives... and rightly so. There is at least one possible instance where this may serve as a detriment to our lives.

We Dutchmen have prided ourselves in our ability to adapt to Canada and the Canadian culture (whatever that might be!). We immigrants picked up the language fairly quickly and made great strides in becoming "Canadian" as soon as we could.

Some immigrants didn't want to join churches which consisted primarily of Dutch immigrants so they opted for the Canadian equivalent of the Gereformeerde or Hervormde kerken, notably the Presbyterian Church. Some of us even went as far as to have our name "Canadianized," as my family did.

It is a fact — and Statistics Canada will bear this out — that we Dutchmen have melted into the Canadian society more quickly than other ethnic groups such as Italians, Polish, Hungarians, Chinese, and the like.

Since all of life is religion, we also carried Canadianization into the church. There was a fairly rapid progression towards English-language worship services. Churches are adapting new methods and programs to

attract "Canadians" into the pews. "Canadians," of course, consist of all those who are non-Dutch... even our fellow ethnic groups like Italians, Polish, etc.

I have no quarrel with the Canadianization of the church. The Reformed witness has a great deal to say to this country of ours and God's Word was not meant to be kept to ourselves.

But in our effort to shed our "Dutchness" within the church community, are we not losing our Netherlands culture, our heritage? As we pry loose the Dutch soil from our roots, won't that eventually make us rootless?

Most of our Reformed denominations are international in scope and most of our denominations are much larger and much more established in the United States than they are in Canada. As a result, that American influence within the church has also spilled over into our culture.

The United States has a melting pot concept when it comes to culture. That means that, whether Greek or Spaniard, Dutch or German, Italian or Japanese, your culture will melt away into one big pot known as the "American Way." One culture, one language.

Canada has two founding languages, as you know — English and French. Both languages, whether we believe it or not, have equal status. In addition to

those two official languages, the provincial and federal governments also have detailed policies of multiculturalism.

The government encourages us as Dutch-Canadians to preserve our culture. They offer grants to communities to offer courses in mother tongue language instruction. They encourage the creation of cultural centres in the communities to help preserve our heritage.

Canada has the English, the French, and the Third Language communities. And we "ethnics" make up fully one third of the total population of Canada. *Calvinist Contact* is a member of the Ethnic Press Association of Ontario and of the national federation. It is through my association with those ethnic groups that I have come to appreciate their culture and their determination to preserve it.

Despite their somewhat individualistic approach to life, the third language or "ethnic" groups are all federalists. They are Canadians and many of them simply cannot see Quebec's campaign to separate from the rest of Canada.

Most ethnic groups, especially those from the Slovak countries who have undergone communist suppression, are extremely thankful Canadians. Their citizenship in this country is considered a treasure. They often speak of democracy and freedom.

They are undoubtedly more devout Canadian citizens than thousands who emigrated from Great Britain and other Western countries. Despite the fact that we Dutch-Canadians often criticize, say, the Italians for their cliquishness or for their inability to adapt to Canada "like we did," their thankfulness for being Canadian is quite evident.

There was a time not so long ago when we were ashamed of being Dutch. Perhaps that was felt more by immigrant children than by immigrant parents. But a new generation of young people, those first generation Canadians, are attempting to rediscover their heritage. Many of them learn Dutch in evening courses, some of them take trips to Holland to discover the homeland of their parents.

Canada is multicultural — an association of many cultures. We are not asked to shed our heritage; instead we are asked to preserve it. That, admittedly, is hard for us, especially since our lives revolve around the church. We don't want our church to be known as the Dutch church and we make every effort to encourage non-Dutchmen to join the church. It is indeed hard for us, then, through the week, to preserve our Dutch culture. It is so rich. Parents will do well to share some of that richness with the younger folk... before it is lost forever.

Keith Knight

Islam's doctrine of God

by Johan D. Tangelander

DATELINE: THE WORLD

Islam is, at its very roots, anti-Christian. It is not simply a non-Christian religion, but a thoroughly anti-Christian religion, both in faith and practice. The conflict with Islam is not cultural, as many today are inclined to think, but theological. Islam, in its original sources, plainly contradicts the very foundation of the Christian faith, the infallibility of the Bible, the Fatherhood of God and the Sonship of Jesus Christ, who is also Saviour and King, and the person and work of the Holy Spirit. The difference between Christianity and Islam, therefore, can be no better seen than in the doctrine of God.

From the highest minaret in Mecca, and in the mosques located in major cities and North America, wherever the Islam faith has spread, the Muslim cry "Allahu akbar" (God is great) and "La shariika lahu" (He has no associate) is heard each day.

Islam is radically theocentric. God's unity and soleness, his austere sovereignty and towering omnipotence are keys to the Muslim's understanding of God. So when the Christian preaches the triune God and speaks of Jesus Christ as both human and divine, he is rebuked.

The Muslim totally misunderstands the doctrine of the Holy Trinity, which creates one of the greatest obstacles to the acceptance of the Gospel of salvation. When the Christian speaks of the Trinity, the Muslim immediately replies: "You have committed the worst possible sin; the sin of *shirk*. You have given God an associate. You have placed another beside Allah. You are on the way to hell unless you repent of that horrible sin."

Muhammed taught in the Koran: "O people of the Scripture: do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus, son of Mary was only a messenger of Allah, and his word which he conveyed unto Mary, and a spirit from him. So believe in Allah and his messengers, and say not 'Three' — Cease! (it is) better for you! Allah is only One God. Far it is removed from his transcendent majesty that he should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as defender" (Surah IV: 171).

In Islam the personhood and unity of God are strongly accentuated. He is Allah, the almighty, the living and sovereign one. In the Koran he is preached as the wholly other. He is the Lord who is opposite and above us, and for whom we have to bow. A favourite expression about Allah is: "He whom everyone needs and who doesn't stand in need of anybody or anything."

Allah is the source of both good and evil. His will is supreme, whom he wills he forgives and whom he wills he punishes. His nature and qualities are mainly revealed in his ninety-nine "beautiful names," frequently repeated by the devout as they finger their rosaries. Some of Allah's names are continually on the lips of the Muslims, whether in prayer, salutation, bargaining or swearing, while others are regularly used as a charm or talisman.

In Islam, Allah is the God of absolute power. He acts like an Eastern despot, arbitrary. The religious Muslim fully realizes the distinction between the might of Allah and his own insignif-

icance. Allah is the One over against whom all men are but little slaves. So in the greatness and majesty of God man vanishes away and becomes nothing. For the Muslim Islam is the religion of the complete and unconditioned obedience to God and absolute submission to his will.

Does Islam have room for a personal relationship with God? No! Allah is so far away that no intimate fellowship is possible. Prayers in their described forms seem more of the nature of continual acknowledgement of God's majesty and sovereignty than of personal communion with him. Allah is the wholly other and not our Father.

The Dutch missiologist H. Kraemer remarked: "Fellowship does not exist between God and man. God is too exalted for that, and the relation of father-child

between God and man is not primarily abhorrent to the Moslem because of the association of parenthood and sexual life, but because it suggests a sacrilegious lack of reverence towards the Divine."

The Muslim doesn't know the richness of the love of God in Christ Jesus, but we, as Christians, may call God our Father and have personal prayer and fellowship with him.

Scripture says: "Those who are led by the Spirit of God are sons of God. For you did not receive a spirit that makes you a slave again to fear; but you received the Spirit who makes you sons. And by him we cry, 'Abba, Father.' The Spirit himself testifies with our spirit that we are God's children" (Romans 8: 14-17).

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LETTERS

Do we underestimate the power of unbelief?

Dear Sir:

I am taking issue with a couple of matters arising from your editorial re: the secularization of Canada (September 21). My concern is not with your diagnosis of Canada's religious disease. Surely the cancer of secularism is deteriorating our national health. Nor is my concern with the challenge you pose, that we be busy inviting those who are dying in religious darkness into the light of God's Kingdom. Surely the cancer of secularism can only be healed by the power of the King(dom)!

My concern is with your use of Rev. Oliver's statistics to verify your diagnosis, and with your conclusion regarding the

church's ineffectiveness. First of all, the observation that "secularism is the principal orientation of the majority" hardly needs statistical verification. Furthermore, a "functional relation to God" can certainly not be gauged simply by analyzing church membership rolls.

Secularism as with all religion, is a matter of the heart. As such, it manifests its ugliness in every nook and cranny of life. To assess the strength and impact of secularism, let's not spend much (if any) time studying the record books. Let's rather take note of the hopeless direction Canadians are pursuing politically, economically,

educationally, in the marketplace, in the family, etc. for it is here, in the nitty-gritty of life, that the cancer of secularism manifests its destructive presence. So, too let us assess the strength and impact of the Christian religion not by simply studying the record books of our churches. Rather, let us take note of our heart's direction as it manifests itself "out there," politically, economically, etc.

Secondly, I beg to differ with the conclusion you draw from Rev. Oliver's stats, namely: "This all points to the fact that, as Canada becomes increasingly secular, our churches are doing an ineffective job in converting them to

Christianity." You conclude that the rise of secularism (which of course signals the advance of Satan's kingdom) is due solely to Christianity's ineffectiveness in converting people to Christ. Such a conclusion is hardly warranted. You are implying that if only the church would seek people for Christ, then secularism would wane. Now, while cherishing and endorsing the Lord's call to be his witnessing agents in the world, let's not underestimate the power of unbelief! "For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God." (I Cor. 1: 18 — see also

Jn. 15: 18-21; 2 Tim. 3: 1-5; 4: 3-4; and other passages).

Yes, let's witness in the power of the Spirit of Pentecost; let's be "fishers of men." But let us not assume or expect that the secularist will come running! Let's not lay a guilt trip on the church for the advance of secularism. Rather, let's encourage one another to faithfully, with all our hearts and energy, do battle in the name of the King of Kings with all the false spirits of our day, and to compassionately invite the lost into the health and joy of his Kingdom.

Pastor Kenneth Baker
Leduc, Alta.

Northern development — how?

by Mary Amerongen

EDMONTON — The federal government's definition of development worries the Dene of the Mackenzie Valley. The Dene will be the ones whose lifestyle will be the most affected by the proposed resource developments.

Edmonton's Interchurch Committee on the North sponsored a meeting on October 10, at which two Dene leaders, Mr. Kakfwi and Mr. Overvold, and Mr. Menno Wiebe of the Mennonite Central Committee were

present.

"Development should be orderly, controlled by those who live in the North, and planned at a pace which allows people to be part of it." This is how development was defined by the Dene leaders present at this meeting. The Dene question whether it would mean true development for their people where large scale resource projects are planned in which the local people have no say. These "boom-bust" cycles cause the North to be left with fewer jobs, little money, a damaged

environment, and destroyed values and patterns of life and culture.

Federal Indian Affairs minister, Jake Epp, told the Dene last August that the 1980s would be a decade of major expansion in the North, Mr. Kakfwi said. He said land claims negotiations could happen "in tandem" with such expansion, and that negotiations were simply an exchange of land and money.

In the past this has meant an extinguishment of native rights, the Dene leaders pointed out. To the Dene, land

claims mean full recognition of the rights they have always had to their land, they said.

Land claim policies are currently being prepared behind closed doors for decision by the federal cabinet only. "Is this the kind of Canada we want?" Mr. Overvold asked. It was pointed out that we have a chance now to adopt a more creative alternative to our past relationship with the native people.

Mr. Menno Wiebe challenged the attitude that politics and religion can't mix,

noting that churches can challenge the notion of the common good, in which those on the fringes, the minorities, are ignored. "Churches can also challenge dangerous situations in which power over decision affecting many lives is in the hands of a few. The churches should proclaim that culture can't be bought or sold for a billion dollars," Wiebe said.

Dene leaders and University of Alberta resource people are to conduct a workshop on native rights and land claims on November 17.

King's College and Creeds

Dear Sir:

In the "educational principles" of the King's College it is stated that the supreme standard of the Association shall be the Scriptures of the Old and New Testaments here confessed to be the written and inspired Word of God in its entirety and the infallible rule of faith for life, which is articulated for the area of higher learning in the statement of principles.

I have a basic problem that I do not read that the principle of King's College not is the infallible Word of God as interpreted by the Reformed Creeds, the Belgic Confession of Faith, the Heidelberg Catechism and the Canons of Dort.

When we do not have this basis in our Christian education, then we are no longer distinctly Reformed in emphasis and character. In the

congratulation address from Knight Publishing it is expressed: "that the faculty may provide Reformed leadership" yes, indeed, however in omitting our beautiful "Three Forms of Unity" it is questionable if this Reformed leadership will be achieved. Let us not forget that our Confession is written in blood!

Karel Meeboer,
Mount Brydges, Ont.

Catholic power

Dear Sir:

In addition to my short letter in *Calvinist Contact* (August 17) in responding to the letter "The day which the Lord has made" I am very thankful that in *Calvinist Contact* (October 12) appeared a letter from Mr. Booij in which he exposed the Roman Catholic Church as a

system (not biblical) in a way it should be exposed. In this connection I would recommend to read the book "American Freedom and Catholic Power" by Paul Blanshard.

Herbert Goodhoof Sr.
Richmond Hill, Ont.

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CHURCH PAGE

PASTORAL PONDERING

Lighthouse shows the way

Dear church members:

A lot has been happening here in Toronto since I've written you about my work with the SWIM team at the Lighthouse Mission in downtown Toronto. Vacation Bible School lasted 2½ weeks. We averaged 78 kids a day, and was it ever a busy time! Our SWIM team left every morning from the Lighthouse at 9:00 to go to our assigned streets, to pick up the kids who had signed up when we went canvassing for VBS. The first few days they were waiting by the road. When they saw us they would come running and shouting to meet us. I felt like the Pied Piper going back down the streets with my trailing group of kids. At 9:30 we'd start our morning session with opening exercises which Rev. Hielkema led. It was heartwarming to see all the Greek, Italian, Portuguese, Hungarian, Chinese, Indian children (and more) singing about Jesus and learning new songs. The morning would speed by, keeping us buzzing around our classrooms with all the kids we had in each. We did encounter some discipline problems with some children and usually it was evident that they came from broken homes.

At 1:00 we left again to pick up the younger kids for the afternoon. Our evenings were occupied with preparing our lessons, rooms, and crafts for the next day.

One day the lesson was on prayer, and I asked the grade 4 and 5 kids in my class to write a letter to Jesus. I wish you all could have read them!

The special Thursday evening program of songs and plays which the children put on for their parents, and the Friday picnic and swimming outing topped VBS off with a happy climax for the kids and all us teachers as well.

This past week we've been keeping busy with clean-up work at the Lighthouse, and our follow-up work: visiting the parents of the children. Most of the families we've visited have been very friendly, inviting us in for a drink or snacks, or sometimes we just talk on the porch. We try to get them interested in the

various Lighthouse programs.

This experience has taught me a lot so far and I can only give the praise to God for the way I've seen his hand working in our lives wherever we go. Please pray for the Lighthouse and all the staff because it needs your earnest prayers. It's not an easy mission bringing the gospel of Jesus Christ to so many varied cultures and backgrounds. The kids programs are going well, but the adult programs are not that well attended. Especially pray that the children and families who have been reached will be brought closer to Jesus by the work of the Holy Spirit.

Thank you for your prayer support,

From your sister in Christ, Patricia Vroom.
Grace Chr. Ref. Church, Chatham, Ont.

Communion with the saints

Never before in the history of our church did so many people celebrate the Lord's Supper with us as last Sunday. A total of 35 guests signed the book, indicating that they communicated with us. And when I read the names and looked at the home church address it really became clear that we all belong to the church universal. We had one guest from Kingston, Tasmania; two from Berlikum in the Netherlands; and a great many from Southern Ontario. It all made for a great Sunday. Though there were not enough cups to go around, all could eat the bread and drink the wine, the elements that show us that Christ's body and blood was poured out for the forgiveness of all our sins. "I believe one, holy, catholic church, the communion of saints, the forgiveness of sins, and the life everlasting." That was what was shown us and what we experienced together, with so many who had come here to enjoy God's great work, not only in nature but above all in the giving of his son.

Rev. P. Slofstra
First Chr. Ref. Church
Orillia, Ontario

Church service for the elderly

Although many of you are familiar with Island Lodge, it may be useful to review our main activity in it. At the Lodge, which is a home for disabled and abled elderly, a worship service is held every Sunday. In the past, individuals and groups from our church have been involved in the services. This participation is greatly appreciated. I could briefly summarize them: There is a speaker who will bring God's word to the elderly. There is musical involvement in the form of organ playing, guitar and flute playing, singing, reciting a poem. Last, but also very important, the visiting family whose task is to pick up the disabled elderly from their rooms. The visiting family should try to be at Island Lodge around 20 minutes before 3:00 p.m. At 3 p.m. the service starts.

Calvary Chr. Ref. church
Ottawa, Ontario

Immigrants as we once were

A week ago last Friday we were informed that the Nguyen family would arrive that very same night. Through combined efforts of several people it was possible that our family could spend their first night in Oshawa under their own roof.

Already before they arrived at Malton Airport, we were in for a surprise; we heard that Mrs. Nguyen is eight months pregnant! The second surprise walked into the townhouse on 120 Nonquon Road that same night: the five-year old son turned out to be a brother of Mr. Nguyen and he is not five but fifteen! So there was Mr.

Nguyen who is thirty-four, Mrs. Nguyen who is twenty-nine; Mr. Nguyen's brother who is fifteen and their three children, a boy of five, a girl of three and another little boy who became one last month. Our first impressions are that the Nguyens are polite, soft-spoken, intelligent people.

Mr. Nguyen was a naval officer and speaks some English. The younger brother also seems to have some knowledge of our language. Mrs. Nguyen was a kindergarten teacher. She is very tiny and has a sweet smile. Mr. Nguyen appeared quite worried at first and wanted to know who paid the rent and whether he could start working right away. We were able to reassure him and told him that the Hebron congregation would help until he could provide for his family.

When we took them shopping to a Philippine foodstore and later to a supermarket, they were both very modest and had to be coaxed to tell us what they needed. Mr. Nguyen took some frozen fish but when he noticed the price he put it back and said "too expensive." The younger brother is very helpful and looks after his nephews and nieces like a real uncle.

We learned that Mr. Nguyen spent some years in a concentration camp after the Communist take-over of South Vietnam and that the family escaped with several others, spending three nights and three days on a small boat two meters wide. They stayed in a Malaysian refugee camp for six months before coming to Canada.

The Nguyens were supplied with clothes and visited the doctor. The smallest boy had a bad cough and the

little girl could not eat and had stomach cramps. The doctor feels it is a form of culture shock with too many changes in too short a time. The children received medicine and the parents will have to watch their diet closely.

English classes have begun for the family; the two Nguyen brothers go to nightschool two nights a week and Mrs. Nguyen received language instruction in their own home.

Mr. and Mrs. Nguyen serve tea or coffee the minute you enter their home and Mr. Nguyen accompanies you all the way to the parking lot when you leave. The five-year old is a happy and outgoing little boy and it won't be long before he will speak our language. He repeats every word you say in flawless English! The little girl is rather timid and all the children are thin and will need time to adjust to another climate and different foods.

The Nguyen family does not adhere to a particular religion.

We plan to have a shower for Mrs. Nguyen this Thursday. Thanks to the generosity of the Hebron congregation the family has been provided with the basic necessities.

We feel however, that with several dependents and most likely minimum wages, it may be a while before the family will become financially independent.

Berta Hosmar,
Hebron Chr. Ref. Church,
Whitby, Ont.

A note of appreciation

The organists would like to express their appreciation to the Board of Stewards, congregation, and consistory for having made possible the

overhaul and revitalization of the organ. The changes are remarkable in sound, registration and touch. It is like having a new organ. It should be of real benefit in our worship services. As with all new organs, we have to get used to it and learn to handle it. Please, feel free to make suggestions and to comment to us about the playing. What we hear upstairs isn't always the way it sounds downstairs. Again, a heartfelt thanks.

The Organists,
Chr. Ref. Church
Clinton, Ontario

Remember us in your prayers

This morning as you share in worship in your congregation, please remember in prayer and thanksgiving the small group of your brothers and sisters who have gathered for the first Sunday morning worship sponsored by the Chr. Ref. Church in N.E. Calgary. Give thanks that the Lord has opened the way for this step to be taken, and pray for those that worship that the Lord may use them also for the calling together and upbuilding of his Church in N.E. Calgary. We meet regularly in the Rundle Elementary School.

Chr. Ref. Church bulletins,
Calgary, Alberta

BULLETIN SECRETARIES

Please send copies of your church bulletins to:
Rev. John Van Harmelen,
41 Skyway Village Estates,
Palmetto, Fla. 33561

CHURCH NEWS

Christian Reformed

Called

— to Whitby (Hebron), Ont., Candidate Bill Suk of Georgetown, Ont.

Declined

— to Toronto (Rehoboth), Ont., Rev. John Hellinga of Guelph, Ont.

New congregation

A tenth Christian Reformed Church in Edmonton, Alta. was officially organized October 21. The Covenant C.R.C. has an initial membership of 88 families and three single members. It shares the facilities of the Trinity United Church in southwest Edmonton. Services are held at 9 a.m. and 4 p.m. The minister is Rev. Alvin H. Venema. All correspondence for the church should be addressed to 8810 Meadowlark Rd., Edmonton, Alta. T5R 5W6.

New address

Rev. John Van Harmelen, 41 Skyway Village Estates, Palmetto, Fla. 33561, after November 15.

Rev. John de Vries Jr., 202 Rosepark Cr., Winona, Ont. L0R 2L0. (416) 643-2691.

New clerk

St. Catharines (Maranatha), Ont. — Al Dykema, 301 Scott St., St. Catharines, Ont. L2N 1J4.
Sarnia (Redeemer), Ont. — Mr. B. Wagenaar, 231 Briddenside Rd., R.R. #2, Sarnia, Ont. N7T 7H3.

Tuininga and Dyk

Classis Alberta South, meeting October 15, heard the examination of Dean Dyk, pastor-elect of Calgary (First) church, and Calvin Tuininga, pastor-elect of Burdett, Alta. Classis, with the concurring advice of the synodical deputies from Classis Columbia, British Columbia and Alberta North, admitted these two brothers to the office of minister of the Word. We pray for God's blessing on these brothers that he will use them mightily in the coming of his Kingdom.

Paul Stadt
stated clerk

Examine Van Arragon

Classis Toronto, in session September 26 and 27 admitted Candidate George Van Arragon to the ministry of the Word and Sacrament in the Christian Reformed Church with the concurring advice of the synodical deputies. Classis congratulates Mr. Van Arragon and asks God's blessings on the brother as he begins his ministry in the Alliston CRC.

J.M. Evenhouse
stated clerk

New clerk

— Belleville, Ont. — John Berkhuizen, P.O. Box 511, Belleville, Ont. K8N 5B2.

New address

— Rev. John W. Jongsma, 21 Proctor Ave., Brantford, Ont. N3S 3E5 (519) 759-4073.

Minister resigns

With regrets, Classis Huron, in session on October 24, in the Listowel Church, acquiesces in the resignation of Rev. Harry Van Dyken as minister of the Word and sacraments in the Christian Reformed Church. The synodical deputies of Classis Chatham, Hamilton and Toronto concur.

Rev. B.B. Bakker
Stated Clerk

Politics

Van Eek talks about church and state, and his role.

Arie Van Eek is the executive secretary of the Council of Christian Reformed Churches in Canada, a body which has existed in Canada since 1967. Contributing editor Ben Vandendijke recently talked with Mr. Van Eek about his work and about his views on the role of the church in Canada.

C.C.: Recently we've had a visit from the Pope to the U.S., and in that connection I have heard some people refer to you as the pope of the Christian Reformed Church. Is that true?

Van Eek: The Pope speaks for all kinds of people who call themselves Roman Catholic. They hang on to his words because what he says they want to embrace. In the CRC, we confess that every believer is the body of Jesus Christ. The CRC, too, is a manifestation of the body of Christ and if I speak for anyone it's because, firstly, they authorize me to and, secondly, because I personally, sincerely, and profoundly believe that what I am saying is what the church — that body of believers — wants to say.

C.C.: If you were to try to summarize what your role is as the executive secretary of the Council of Chr. Ref. Churches of Canada, in plain English, what would that be?

Van Eek: I'm their servant, or errand boy.

C.C.: That's plain enough. What does that mean in terms of the kind of work that you do?

Van Eek: It is my task on behalf of Council and its four standing committees to do some of the things which these committees for Council and which Council itself has decided to do.

There is a committee that seeks to find ways of working with other churches. The most recent decision of Synod, for example, was to adopt the overture from the Inter-church relations committee of the Council of Chr. Ref. Churches to seek to initiate new contacts with the Reformed Churches in Canada. Another thing that we're doing is finding out through some of my own research and attendance at meetings what some other major denominations of Canada are doing. So I am an observer on several inter-church work groups and coalitions. I am also an observer on the Commission for Canada Affairs of the Canadian Council of Churches.

C.C.: Are you involved in the Indian ministry as well?

Van Eek: As a matter of fact, when we moved to Winnipeg in 1970, we noticed, driving from the suburban church to the city, how Indians were sprawled all over the road, the sidewalks and the greenery and were starting to ask questions of government, church and native organizations about who cares for Indian people. How do they get to be this way? To cut through,

again, a lot of history that's where Council saw fit to have its first ministry. They made me chairman of that committee and I carried that until I was given this different hat to wear as executive secretary, and the work there bears the focus (or weight) of Christian concern which we have as Christian Reformed people, too, that the mercy of Christ be demonstrated in deed as well as word to people who have somehow ended up on the wrong end of the stick, who are just not dealt with justly anymore in our society.

C.C.: That kind of concrete situation would bring you in touch with the government very much as well. Is that part of your work?

Van Eek: Yes. As a matter of fact, that is more a part of my work than the foregoing — inter-church relations and Indian ministries. The contact with the government has, first of all, been on a local level there — Indian people's needs not being met, seeking public funding for our particular ministry for Indians — but that has branched out into a whole lot more because Council itself sees as the primary area of its work, and its servant's work, therefore, to address to government with a confessional biblical witness as to its calling and as to our understanding, of needs of injustice, of the direction of life in Canada. The issues then become much broader than Indian ministry at once, but no less specific.

C.C.: What are some examples of issues that the Committee for Contact with the Government and yourself then have addressed themselves to with the government?

Van Eek: I will simply mention them now. The refugee problem; the question of penal justice, and the high incidence of repeaters of those who have been put in prison for breaking the rules of our country; and more personal issues such as abortion, pornography, and lotteries.

Then there are broader issues, too, such as the national unity question. We are trying to come to grips with this "founding nations" concept and the relationship of the B.N.A. Act to other minority groupings. We're trying to address ourselves to the question: "If Canada wants to have a code of human rights, what will that look like?" And is this not a place where the Scriptures very clearly speak about the nature of being a human being in a society, and the relationship of the church as the body of believers to the formation of such very basic documents that are going to be of great influence to the law-making, and decision-making at the various levels of government.

C.C.: That's quite an agenda. When you look at the place in



Arie van Eek

the work of the church in the world today, one has to ask the question whether most churches, our Chr. Ref. church in particular, is prepared to meet those kind of challenges. Would you say that this kind of work, addressing yourself to these kinds of issues, is really essential to the ministry of the church?

Van Eek: At the risk of sounding too theological, let me approach it this way and say that the Word of the Lord speaks to all of life. That's very basic to our being Reformed. That's something we agree upon. Now it is to all of these life issues that we must address ourselves Christianly. To me the only thing that is debatable then is not whether it belongs on the agenda, but maybe on whose agenda it should be.

C.C.: Let's deal first of all with whether it belongs on the agenda of the local congregation. The church in its sermons, in its educational material, addresses itself to things like family, sexuality, and education. Are you saying that addressing yourself to these other issues is merely an extension, or continuation, of that kind of thing?

Van Eek: Yes. That's all part of life. The microcosm, or the little world of family life is really broadened out into all the little things that Dad does away from home, that Mother does in the home, that the children are about when they are away from home. So there is no place that we can put a fence and say, "Here we as Christians are off-limits, here we ought not to speak, or, indeed, here the church, as the Lord's agent for change in the world, ought to stop."

C.C.: So you would want, for example the pulpit and study groups to address themselves to the kind of issues that you have talked about?

Van Eek: Yes I would, because the Bible speaks to all of these things. We don't buy the Lutheran idea that if the Scriptures do not speak to the specific issue set in today's context. The genius of being Reformed is to live out of the confession that the Word of the Lord is the Word of the Lord of the world to the world. Christ

reigns now!

C.C.: When you and the committee for Contact with the Government speak to officials in the government, are you there representing the CRC?

Van Eek: Yes, I am. I want to emphasize that, first, they perceive me as such as soon as I introduce myself as Arie Van Eek, the executive secretary of CRC's in Canada. Secondly, I represent them in the things I say and, therefore, on me lies a heavy responsibility of not simply saying what the majority of our people believes.

It's not a question of presenting percentages of opinion or, indeed, of consensus, but it is my task to speak the confession, the faith, the vision of those people whom I represent. I try to make it clear to those to whom I speak because many of them do think I represent a majority of opinion. That is not what I think, however. I seek to speak the Word of the Lord, and its implications for the matter at hand as we commonly perceive it. Also, of course, I may not consciously take distance from our confession or synodical pronouncements on the good and necessary implications of these.

C.C.: It seems to me that it would be very important for you to hear regularly from the local churches and classes with regard to some of these issues. But also vice versa, that they hear what you have and are saying in those forums. Are there some kinds of avenues that we can open up for that?

Van Eek: Let me say what there is now. I send a quarterly report to consistories. To my chagrin these reports are not duplicated and printed in bulletins or such like. I report to council every two years. Once in a while I write a little blurb. The reports of the committee's work, is not reported adequately either. My appeal to the churches, to every consistory, in my first letter was "Please let us hear the concerns you have and, indeed, let us know of local thinking; give us the information and the opinion that is current among you, both in terms of what issues you think we should be thinking and acting on, and also in terms of your own thinking and action in that regard." I confess that that part of the process — stuff coming to me from the churches — is not nearly as good as I hoped.

C.C.: It could call for an elder "in charge of public witness" to be in regular contact, not only with the congregation but then also with you.

Van Eek: Yes. I say with some feeling of regret that the churches busy in many things often become too preoccupied with housekeeping detail and the toughest thing to do is to press for discussion, for congregational meetings perhaps, to talk about issues. Somehow

I think our structures were meant to facilitate that but they don't very much anymore, and, therefore, I am glad that we have a council that has a stronger focus on these issues but that has not changed the agenda and the way of working out the agenda on the local level. We're still basically oriented to the kind of things that are dealt with on the floor of Classis and Synod.

C.C.: In what way can the local church address itself to these kinds of problems?

Van Eek: It would seem to me that, to start with the Word, they would have to have some serious study together of what the basic teaching of the Word really says to our local situation.

Having done that, they may come to a position where they can inform the people who are the decision-makers at the local level who can do something about the problematics. This is what we perceive the Word of God to imply for this or that problem.

Let's take dwellings for people on limited incomes, for example. Very much a local issue. Yet, the Scriptures speak very clearly about the plight of the widow, the fatherless, the needy, and that has implications for housing. In fact, many direct references in the prophets are made to housing.

If the problem is broader in scope, if a local church should come with a considered documentation or finding as to what the Word teaches about a certain problem that is provincial or even national in scope, I would be delighted to get that kind of input from the local church because I feel that that is the weak link in the whole chain of the relationship of Council to the local churches. That some perceive it to be either/or. We've now got a council, we've got its committees, we've got one person working for it. They will do it. That is not true.

The local church is the theater of action, these are the people through whom the Lord is pleased to do his work.

I am only delegated, far removed from the action in a sense, in carrying that message of theirs to those people who are also so far removed from the scene that they need a reminder of what the Word of the Lord says and that they need a reminder that there are Christians in their constituency, that there are people out there who are concerned about the issues of the day.

I know that people in government badly need the encouragement of well-meaning, sincere citizens. Those members of the body politic that have a Christian perception have not always spoken in an understatement. They just don't hear from us.

SMALL TALK

by Lynn Miller

"If you love the Lord, you'll help us out and volunteer to be a Sunday school teacher." These words leapt up to me from my Sunday morning church bulletin. I frowned and looked at the crowd, so dear and familiar to me, filling the sanctuary in a steady stream of parents, children, singles and a sprinkling of visitors.

A host of people making a beeline for the Superintendent's house tomorrow would be the logical consequence of such a statement, I mused. But I knew better. Instead, an uneasy feeling would start to nag and irritate many a conscientious church member. Was it fair to assault them like this?

A few pews ahead of me I saw Jenny. I knew she loved her Savior very much. But could she be called upon to teach? As a newcomer to the flock she had so much to learn yet and she was humbly aware of this. How would she feel, being confronted by such an almost threatening call to arms?

And there was Mary. Devout, faithful but painfully-shy Mary. Her competence as a homemaker was widely known in

our community as she had quietly helped out many families in days of illness or distress. But the thought of having to take her place in front of a class would terrify her. Could we call that a lack of love on her part then? My heart sank for her sake.

I spotted Sue and Joanne whom I knew to be two tireless workers on behalf of many a good cause. They'd fed all of us at one time or another. They could whip up a delicious dinner for ten or for a few hundred with their loyal troops. Two great cooks and organizers they were who had their hands more than full. If they did not rush home after the service to call the indicated number would we have to doubt their love? I should hope not!

There came John, a great guy with a bunch of kids always swarming around him. Head counsellor of the Cadets, father of three and a deacon to boot. I knew his dedication but could he take on more without neglecting his family and other commitments?

I started to resent that sharp little statement in my bulletin, stabbing its

finger at us. Did I love the Lord? I asked myself. I knew the answer. Yet, I had my own reasons for not coming forward. I sympathized with the issue involved. Of course there should be enough people available to make our Sunday school classes effective and run smoothly. But was this the way to recruit them? It almost amounted to spiritual blackmail!

What bothered me even more was that this decidedly un-christian tactic began to sound familiar. I had heard it before and it wasn't effective at all. How could it be? It only creates guilt feelings and goes against the grain of our Confession which proclaims that Christ has set us free. Free to serve and yes, even free not to serve in a certain capacity if we are overburdened already or perhaps not suited for the job.

Free to serve out of love and not because some overly zealous brother or sister or group tries to cajole us into volunteering for their pet project. Of course, I don't want to advocate collective apathy but rather warn against a dangerous manipulation of

our spiritual emotions which, in the end, may well lead us to resent all christian action.

If we are led to believe that we have to prove ourselves to God and our fellow Christians we become strained and irritated people. When will we ever realize that we are invited to work for the Lord and not forced? When will it dawn on us that God can manage just fine without us? The salvation of the world does not depend on us even though at times we like to think so in foolish self-importance.

To get busy out of excitement for the cause of the Lord is a different matter. That's even an inevitable consequence of our own salvation. But then it's our response to God's love, not an anxious scramble to get as many points to our Christian credit as we can possibly gather in a lifetime. Then we are also aware of our limits and will know better than to decide for others what they ought to do.

And, like children, we will rest in the thought that our Father himself will finish what he began!

PASTORAL COUNSELLING

by Ralph Heynen

Sharing with our children

For some reason or other the word "share" has something of an unfavourable meaning. I don't quite know why. According to my dictionary, to share is to give or to receive a part of something, to enjoy something in common, to enjoy something jointly. There's nothing wrong about this as far as I can see, particularly in the family. I think it's good that children learn the art of sharing with others. And the only way that they will learn to do this is if you will also share with them.

There are a number of things that we ought to share with our children and we ought to help them to share with others. Sisters and brothers and playmates can learn to share the same toy quite happily, if parents don't duplicate these things so that each one receives the same kind of toy. If fighting should issue over someone's toy, the reason is that these children really have not learned to share. Some parents get by with this by giving the children the same things. And I know we've been guilty of doing this. When you have a pair of five-year-old twin grandsons you're liable to give them the same thing. It really isn't a good thing to do — they ought to learn to share their gifts with each other or with their friends or relatives. And helping them to do this is important.

We should also share conversation. Children will often take over the conversation. Or they'll talk at the same time and you can't understand any one of them. Or they'll talk right through each other or through their parents. Children must learn that they must share their conversation so that when parents talk they ought to learn to listen and in turn, when they talk, parents must learn to listen.

We must also share attention. When a new baby comes into the home there is a danger that all the attention is focused on this little bundle of life. And pretty soon the older children begin to resent this little youngster because of the fact that he's getting all the attention and they're not getting as much. Of course the child realizes that gradually he has to share also the attention that he gets from his parents.

If he's alone, he gets all the attention of his parents, but if there are other children it's only natural that there has to be a shared relationship. It may be a good thing for parents to have other children help in the care of a new baby. It may not always seem to be too safe, but at the same time it gives them a feeling . . . "This is my brother. This is also my responsibility."

It's good also to share your children with their grandparents and other relatives. If the grandparents want the children to visit, it's a good thing for them to get in touch with their grandchildren and for the grandchildren to get in touch with "Grandpa and Grandma." I know some grandmothers and grandfathers resent the idea that they often become babysitters for their grandchildren. But when the children are brought into the home and when they can take care of them for shorter or longer periods of time, it's a good experience for both of them. It keeps the grandparents a bit young and it teaches the youngsters the respect they ought to have for older people.

It's good for your children to share also in making decisions. A father and mother had decided to move to a different community . . . a different city. They talked about this and they made a

great deal of plans but they never talked about it in the presence of the children. They didn't want the children to know about this because it might upset them, and besides they might talk about it to their friends down the street. Then suddenly one time the father said, "I've something to tell you. We're going to move two weeks from now and you're going to leave the school that you're attending; we're going to leave this neighborhood; we're going in a big moving van and then everything is going to be taken away to another community."

It was a shock to the children. They hadn't had any part in it and they weren't too ready to leave their school or their friends. It was a real difficult thing. Children should learn to have a share in making decisions because they have to make so many of them later in life. They've got to learn this early in life.

We need to also share time with our children. It's so important. We don't have our children for very many years. It is only the first few years that they're at home with parents; they then come under the influence of the school and by the time they graduate from school they're not at home much anymore.

Pretty soon they go off to college, or they get married. The point is, share whatever time you have. Share a little time with each child because each child wants to feel that parents have time for them. The thought of being so busy that you haven't got time for your youngsters is a very dangerous approach to life and children soon feel this. A job is more important than children. Or my mother is more interested in talking with the neighbors

than she is in talking with me.

I think it's important, also, to share the feeling of security that we have. Let children know that we feel secure in this world. Of course, in order to do this, we have to have a sense of personal security. We can't go through this world being constantly afraid or looking over our shoulders to see whether something is going to come after us. But we have to live with that sense of security and then talk that way with our children. Above all, share with your children your thoughts of God. The things of the soul, the things of the spirit. Not just in moments when you have prayer or when you're reading the Bible or when you go to church. But reflect this in life. Your conversations should be of such nature that children see the love of Christ in your lives. And when you share these things with your children it becomes as natural to them as talking about other things or music, or whatever you will, because the Christian faith should be something natural. Share with your children and then help your children to share with others because this enriches your life and it enriches theirs. It makes the home a shared community of people that love each other.

THOUGHT FOR THE WEEK:

In one of the soul-stirring parables our Lord told us that when the prodigal came to himself he left his vile environment and he came back and said, "Father, I've sinned." And he was embraced by his father. But the elder brother came with excuses. And as the parable closes, he's sitting out on the stump sulking, outside.

Federation of men's societies to continue for another year

The semi-annual board meeting of the Federation of Chr. Ref. Men's Societies was held on Friday, October 12, at Trinity Christian College, in Palos Height, Ill. The new president Rev. J. Uitvlugt, briefly stated his goals for the future: to explore all areas in which the Federation can be of service; to broaden the base of the *Messenger* by including other Bible study groups; and

to make the organization a matter of much prayer.

Reports from the board members indicated a decline in men's societies, although there seem to be more and more Bible study groups. Unfortunately, hardly any of these groups use the outlines in the *Messenger* for guidance in their study.

The board decided to continue the Federation activities at least for another season. The special articles in our magazine will be changed to topical outlines, so other study groups can use them also.

A letter will be sent to all our consistories, explaining our

services and also asking them for financial support if possible. The next annual convention will be held, the Lord willing, from May 20th to the 22nd at the Ref. Bible College in Grand Rapids.

We urge all our societies and Bible study groups to contact our secretary for copies of the *Messenger*, which is still the number one magazine in supplying up-to-date, to-the-point outlines, which can help lead our people to a better understanding of the Word of God. His address is: Mr. Harry A. Vander Laan, 4450 Restmor St., Grandville, Mich. 49418. U.S.A.

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THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



73. Yes, it was a disgrace. That puddinghead with his creampuff belly making raisin buns for the King because he—the renowned Supreme Royal Chef—couldn't make them as well!

And that wasn't the worst of it. The fate of the kingdom also rested on Baker Bumble's buns. And he didn't even know about it.

Oh, why, why couldn't he—the royal chef—have been called on to save the kingdom? Then he'd become ten times as famous as he already was. Maybe they'd have raised a statue in his honor. He seemed to see it taking form in the steam rising from the soup kettle. Wouldn't his double-crowned baker's hat look splendid. And his golden spoon would look like a scepter in his hand.

74. The foreign king was very grouchy and also very powerful. His royal dignity had been deeply offended that afternoon when his coat-of-arms had been wrenched straight. What an insult! And now chances were that when he got home, in his wrath he would declare war.

Our King was a fine, gentle man. He didn't want war. He had but one hope. And it was this hope that the Supreme Royal Chef found so humiliating. The King hoped that Baker Bumble's delicious buns would make his royal highness from the north forget everything.

There were the buns. Did they taste as good as people said?



77. "Mr. Super Oily Chef Sir!"

The chef whirled in fright. Where had he come from? There, in the doorway of the kitchen stood the little prince. Right away the chef snapped to attention. As he did so, he whipped the bottle around and a spray of vinegar shot over a jellied strawberry dessert. But the chef didn't notice.

"What can I do for Your Majesty?" he asked, shaken.

"Could I please have a raisin bun? Just one?" The little prince was not yet allowed at the royal table: he was much too young. But he had already heard about the delicious buns in the palace kitchen and had stolen downstairs to find them.

"Please? Just one?"

78. The chef hesitated. What it all right?

It was another blow to his pride. The little prince had also fallen under the spell of the big-bellied baker from that back-alley bakeshop.

But suddenly a wicked little flame flared in his eyes. Swiftly he took a raisin bun from the upper corner of the tray.

"There you are, Your Majesty."

The little prince beamed, seizing the bun with both hands. Ah, delicious! He opened his mouth wide and bit.

Suddenly his face screwed up. "Yuck!" he cried. "It's sour!" And he dashed off.

"Ha-ha-ha!" laughed the chef. "I told you you were lost, you bloated buffoon. Soon everyone will hate your buns. Just like the little prince."



75. The chef didn't believe a word of it. How could a tray of plain, ordinary raisin buns from a bakeshop in an alley save the kingdom?

Not a chance! Now, if they were his famous waffles with syrup and honey, that would be another matter. But this was ridiculous!

Ridiculous or not, that stumblebun baker was getting all the honor and a nice little reward to boot. The chef was jealous of both.

"I have it!" a nasty smile came to his lips. Yes, that's what he'd do. The other cooks had just marched out into the grand hallway. No one would see him.

The bottle stood on the shelf. Hurriedly he grabbed it.

76. "Ha-ha-ha! Won't they taste great now!"

Carefull One drop on each bun. That should be plenty. Ha-ha-ha! Won't those high and mighty gentlemen look funny. And they'll all have to say that the buns are delicious because the King ordered them and said they were the best in the kingdom. Ha-ha-ha!

One drop on each one. He'd start in the corner. That was one. Now another one, and another, and . . .

But what about the kingdom? Oh, what did he care about the kingdom? He was waging his own war on that roly-poly raisin bun baker. And he had to win.

Ha-ha-ha! That jelly belly was as good as lost.

Written on the bottle was the word VINEGAR.



79. Bong!

The brass bell! The first gong.

Cooks came rushing into the kitchen. Now came the grand, the crucial, the fearfully awaited moment. The buns were to be served.

The band lined up in the grand hallway. Seven generals with drawn sabers, stood ready under the golden clock, the Commander-in-chief in the lead. Valets and cooks milled about, each one more nervous and more hurried than the next.

Bong!

The brass bell! The second gong. —

Out of the kitchen came the golden brown raisin buns carried on two huge, golden platters. The Supreme Royal Chef led the way with his golden spoon, his hat perfectly straight.

80. Alas, he had not had time to sprinkle vinegar on all the buns. Only on three. And the little prince had eaten one of those. What a humiliation. When they got to the dining hall, he, the highest chef in the land, had to take the two platters from his helpers and set them before the kings—one before each king. Why didn't they ask that fat stumblebum with his big bakersbelly to serve the buns?

Bong!

The brass bell! The last gong!

The procession moved up the stairs: the band playing a royal fanfare, the generals holding their sabers, the richly-dressed valets drawing their mouths in prim lines; then all the chefs with the Supreme Royal Chef in the lead; then more valets; and last of all the grenadiers with their tall bearhats and fierce faces.

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TRADITIONAL FAMILY BAKING

EVENTS IN EDUCATION

Illustrator Vandehulst visits Ontario schools



Vandehulst with eager audience

During the last week of September, the well-known Dutch author-illustrator, Willem G. Vandehulst, visited a number of schools in the Hamilton, Niagara, Ontario area. We asked some children in the Calvin Christian School, Hamilton, to write down their impressions and reactions to Mr. Vandehulst's visit. Here follow a few selections of what they wrote.

"One ordinary school day, on Tuesday, September 25, (what at least started out to be a regular school day), we were doing math I think. The teacher said she had a surprise waiting for us when we finished our math. That brightened us up a little and we did our math a bit faster than the way we were doing it. A few minutes later a knock came at the door that our surprise was waiting.

"We went into the gym and the whole place was filled with some beautiful pictures. I could scarcely believe that a real live human had drawn them, coloured them and wrote a few books and pictures when he was only 14.

"When we had sat down he told us a bit about himself and then asked us to suggest an animal and he would try to draw it. He drew amazingly quick and yet the illustrations he made were just gorgeous!"

Joyce L. Elgersma

"I like the motorcycle Mr. Vandehulst drew when he came to our school. He showed us how to draw a monkey head out of circles, and it works! I tried it. I also made a body out of circles, it looks neat. I think Mr. Vandehulst is a very good artist. Some of the books he wrote I read some like *The Little Wooden Shoe*, *Brownie the Bear*. There were other books that he illustrated like *Tomorrow Will Be Sunday, Better Than Anything Else*, *The Basket* and other stories."

"I think I might become a good artist like Mr. Vandehulst and learn how to draw dogs, cats, dragons, motorcycles, horses, monkeys, Jolly Baker, roostephant, elephant and an elester." Edwin Dam

"On Tuesday, September 25, Mr. Vandehulst came to Calvin Christian School, Hamilton and drew pictures. At first we were cold; later we were hot from jumping up and down with excitement.

"Some pictures he drew fast, some he did slow. He illustrated lots of books, he drew a lot of pictures. I always read the "Adventures of the Jolly Baker." His dad wrote lots of books for Holland children and had written these same books in English so we could read them. The teachers got to

keep a picture each and we didn't.

"After he drew a picture we all clapped and cheered very loudly. He had pictures all over the gym and books too. He is a very, very good illustrator and writer. I had enjoyed it when he was here. I hope that he will come again someday and show us how he draws. It was a nice day that day and I think that everyone had enjoyed it. Now everyone is drawing monkeys that he showed us how to do."

Katie Mulder

"One day Mr. Vandehulst came to our school. He was going to tell us about art. He made some drawings for us. I think everybody liked his pictures because they clapped and cheered for each one. He showed us an easy way to make a monkey. You need something round with which to make three circles, two beside each other on the top and one on the bottom. Then you put eyes and ears, a nose and a mouth, hair around the sides.

"Mr. Vandehulst made pictures of horses, dogs, cats and many more things. He illustrated lots of books. He can draw very, very fast and his pictures still turn out beautiful."

Theresa Van Huis

Twenty-six fifth grade students were also fascinated by Mr. Vandehulst, his books and illustrations. Here are some of the comments they made after it was all over.

"When Mr. Vandehulst Jr. came to the school and when teacher told us his name, the first thing I thought of was my books at home that were written by Mr. Vandehulst Sr."

Jerome DeGraaf

"Just think, the man who wrote so many books that I read, was here!"

Christine Zietsma

"He drew a kitten, an elephant, a horse, pig, monkey, dinosaur, 'roostephant,' 'elephant,' and more . . . And believe it or not, you can actually make a picture of a monkey out of three bowls!"

Carol-Ann Vyn

"He drew as if his hand had a motor in it."

Brenda Broer

"His famous saying was, Anybody can put a line down on paper, but you have to know where to put it."

Brenda Broer

"He drew incredibly fast and well. It was trilling to watch."

Heather Roukema

"I don't think I'll ever forget this day. He was very nice."

Carol-Ann Vyn

"I hope he comes back and

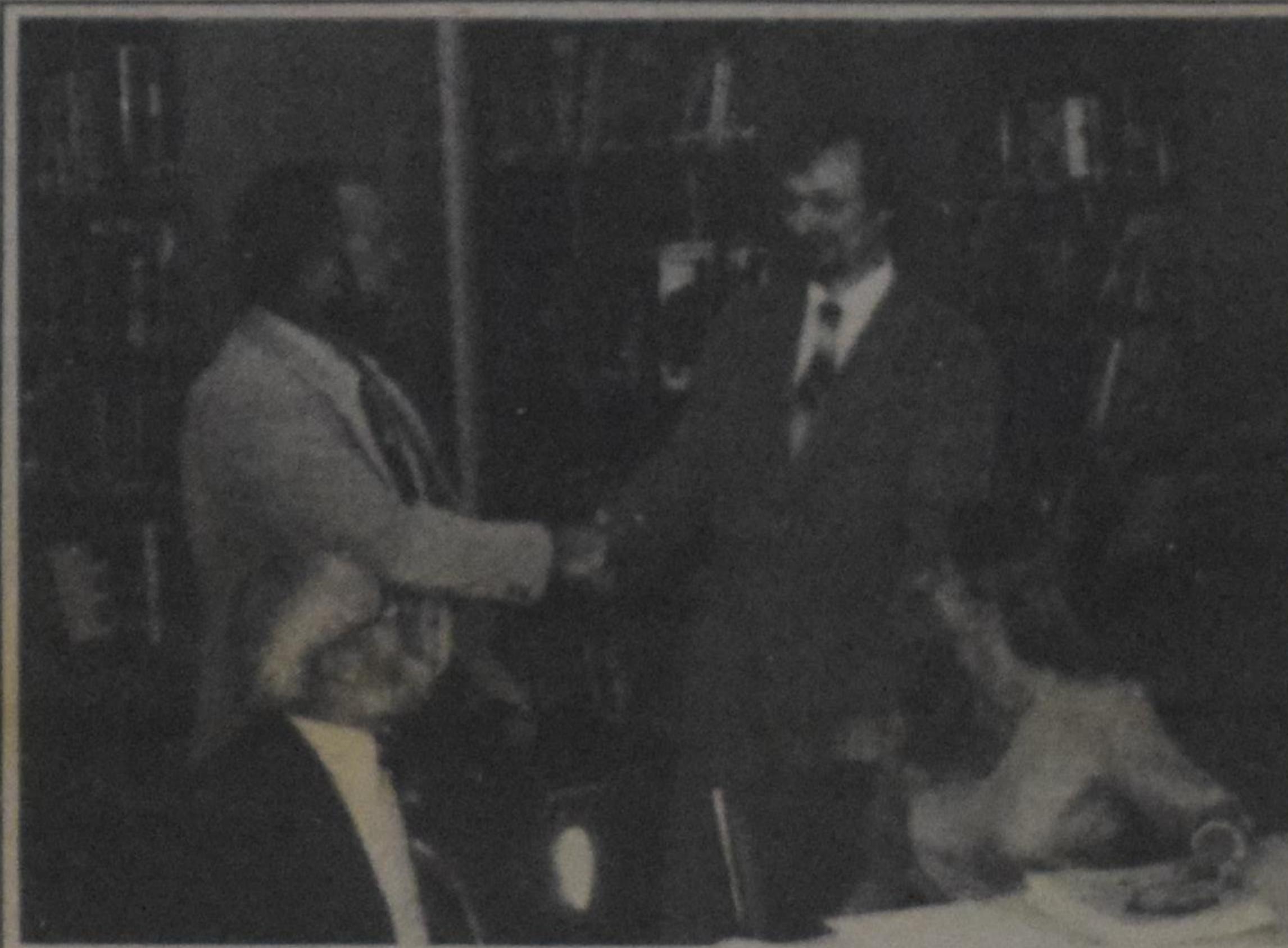
teaches us some more drawings."

Kim Murray

"He writes a story in the *Calvinist Contact* that is a good story, 'Jolly Baker.'"

Diane Vis

It is obvious from these quotations that W.G. Vandehulst is as popular with children as he has been with generations of Dutch children. Our weekly series "The Adventures of the Jolly Baker" appeared to be read and appreciated by more than two-thirds of the students polled. This is no small tribute to the illustrator Vandehulst who made the illustrations for "The Adventures of the Jolly Baker" nearly 50 years ago at the age of 14 years.



Ontario Alliance opens office

The opening of the new office of the Ontario Alliance of Christian Schools took place during July of this summer. It is now totally located at Calvin Christian School in Hamilton. The photograph was taken during the June board meeting,

when the official transfer of responsibilities from Henk Hultink to Adrian Guldemand took place. L. to r.: (standing) Mr. Hultink and Mr. Guldemand; (seated) Mr. W. Grin, vice-president and Mrs. K. Posthumus, secretary.

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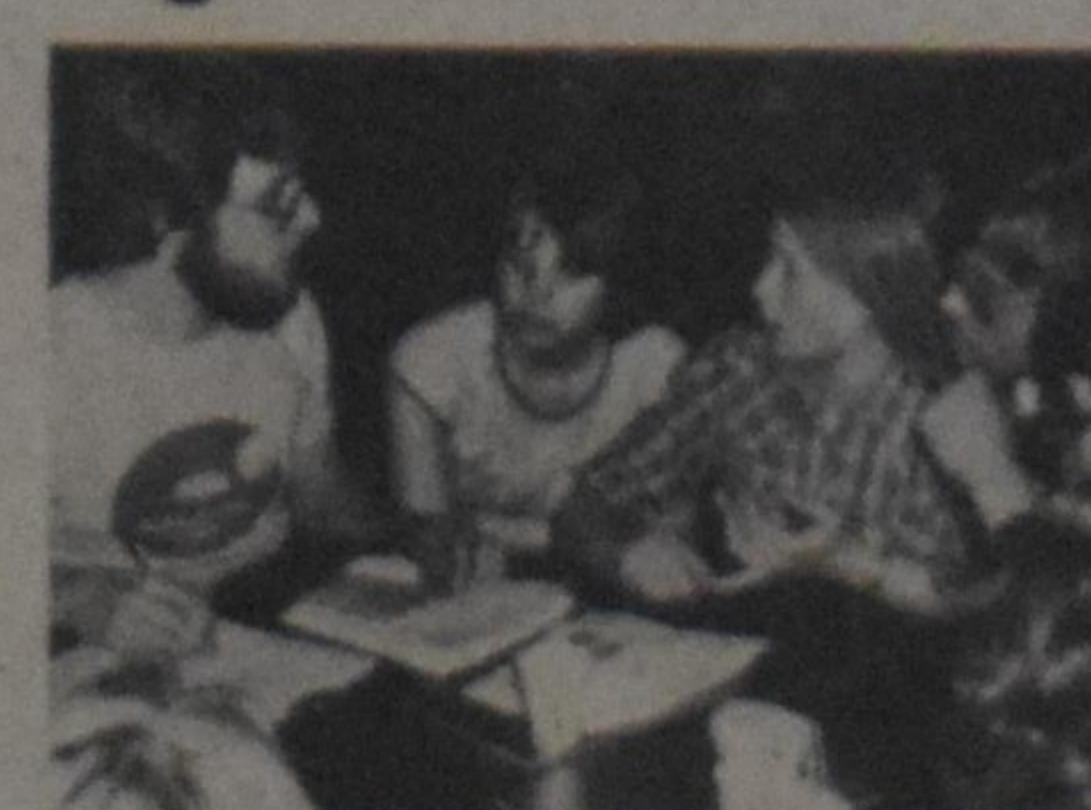
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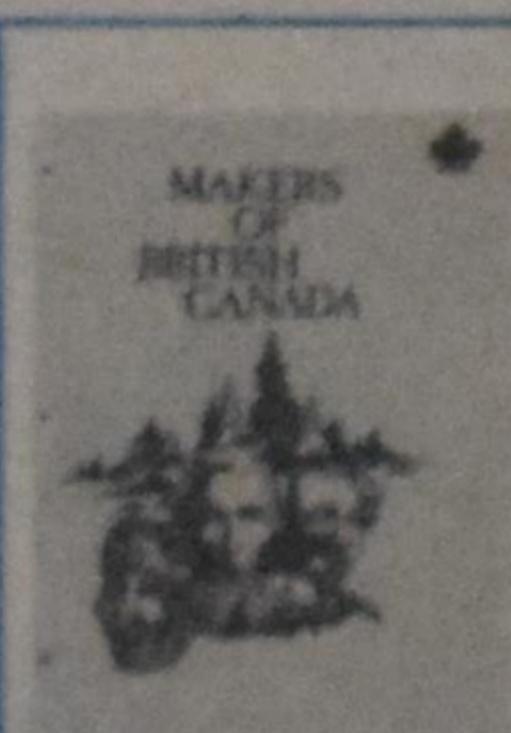
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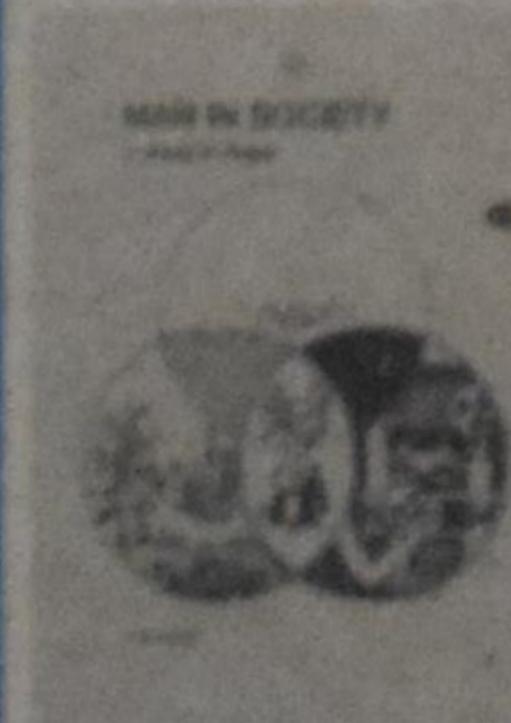
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bijbelvertaling IV

De Deuxaesbijbel is dus de voorloper van de zgn. Statenvertaling. Toch voldeed hij niet, vooral omdat het Oude Testament geen rechtstreekse vertaling was uit de grondtekst, maar een herziening van een nog weer eerder verschenen bijbel. Telkens werd het op de synodes naar voren gebracht: de kerken hebben een betere bijbelvertaling nodig. De Nationale Synode van Dordrecht, 1618/19, zo bekend om de strijd tegen de Remonstranten en het belijden van de Dordtse Leerrregels, heeft ook de zaak van de bijbelvertaling afgehandeld.

Er werden zes vertalers benoemd, drie voor het Oude en drie voor het Nieuwe Testament, terwijl er voor iedere groep ook nog een plaatsvervanger werd aangewezen. Zestien herzieners werden benoemd, van elke provincie twee, acht voor het Oude en acht voor het Nieuwe Testament. De Synode vroeg aan de Staten-Generaal om het werk te betalen. Dat is ook gebeurd. In 1626 begonnen ze te Leiden. Voor het Oude Testament ging men zo te werk: Elk bijbelboek werd in drie gelijke delen verdeeld, en elke vertaler kreeg een derde deel toegewezen en schreef er ook kanttekeningen bij. Voor het Nieuwe Testament ging men anders te werk. Alle drie vertaalden het geheel en daarna vergeleken ze de vertalingen. Het kolossale werk, dat na vertaling ook weer navertaalde en zo herzien werd, was klaar in 1635 en kon in 1637 verschijnen. In de eerste druk waren nogal wat fouten geslopen, herziening was nodig. In 1655 verscheen een lijst vergissingen, en de editie van 1657 gold als de beste.

Reeds op een der eerste zittingen van de Nationale Synode te Dordrecht werd de zaak van de vertaling van de bijbel aan de orde gesteld en binnen acht dagen afgehandeld. Regels werden vastgesteld: nauwe aansluiting bij de grondtekst, ook bij hebreeuwse spreekwijzen, zuiver nederlands, geen germanismen, zoals in andere vertalingen, in plaats van du wordt gij gebruikt, Jahwe wordt met Heere weergegeven. Verder wilde men ook nog kanttekeningen, en na een apart schutblad een vertaling van de apocriefe boeken.

De meest bekende vertalers waren Johannes Bogerman, de voorzitter van de synode, en Willem Baudartius (O.T.) en Antonius Walaeus en Festus Hommius (N.T.). Deze vier mannen zijn de enigen, die begonnen en het werk voltooiden. Bekende herzieners waren Franciscus Gomarus en Jacobus Revius. 17 april 1637 kon het eerste exemplaar, een luxe uitgave, aan de Staten-Generaal worden aangeboden!

Deze vertaling, later van enkele archaismen gezuiverd, heeft het Nederlandse volk gediend tot ongeveer 1950. Maar er zijn ook nu nog heel wat ouderen onder ons te vinden die gereed elke dag de statenvertaling lezen. Ze zijn daar bij 'opgebracht' en er van kinds af mee vertrouwd.

De Statenvertaling is een voortreffelijke vertaling gemeten naar de maatstaven van de 17e eeuw. Het is een hoog wetenschappelijk werk. Knappe vertalers hebben er aan gewerkt. De vertaling is goed Nederlands. Men kan echter merken dat er nog geen algemeen beschouwd Nederlands was, zoals in onze tijd. De vertaling heeft dan ook grote invloed uitgeoefend op de Nederlandse taal. Hetzelfde kan natuurlijk gezegd worden van de King James Version die zo veel invloed heeft uitgeoefend op de Engelse taal. Zulk een invloed moest wel uitgaan van een boek dat door zoveel zovaak gelezen werd.

De vertalers hebben hun uiterste zorg aan de taal besteed. Tal van bepalingen, ja zelfs verbuigingen zijn opgesteld waaraan de vertalers en herzieners zich moesten houden. Daar echter onder de vertalers en herzieners de zuid-Nederlanders in de meerderheid waren vindt men in de vertaling Vlaams-Brabantse eigenaardigheden. B.v. steert, sweert, getweert, weerdt, hinne naast henne Mt. 23:37 en Luk. 13:34, die in latere uitgaven door meer algemeen Nederlandse woorden vervangen werden.

De Statenvertaling is niet direct in gebruik genomen. Er kwam verzet. Waarom: het was weer iets nieuws, en een Nederlander is bang voor nieuwigheden. Het verzet kwam echter voornamelijk van de drukkers die nog exemplaren van de oude vertalingen in voorraad hadden en nu terecht bang waren dat ze die niet meer kwijt raakten.

U hebt het begrepen, het verzet was maar tijdelijk, want de Statenbijbel kwam er meer en meer in. En de mensen hadden er heel wat geld voor over om zelf 'die kostelijke Bijbel' te bezitten.

Na 1950 ging de Nieuwe Vertaling van het Nederlands Bijbelgenootschap meer en meer de Statenvertaling vervangen, zoals ook de King James Version een zekere wedstrijd ondergaat met nieuwere Engelse bijbelvertalingen. Als het maar niet zo is als een oud rijmpje zegt: over de Bijbel wordt veel gelezen, in de Bijbel, dat deed men voor dezen.

Lees uw Bijbel, knappe theologen, taalgeleerden, hebben gezorgd voor een vertaling. De Nederlandse uitgave van het N.B.G. en de New International Version van Palmer c.s. zijn prima vertalingen. Neem en lees!

J. VanHarmelen

Rome in de praktijk

door J.H. Velema

De Wekker: Er wordt tegenwoordig vaak gezegd dat Rome, inzonderheid de R.K. Kerk in Nederland zeer veranderd is. "Je kent Rome

niet meer", zei laatst een theoloog en je staat versteld van de vernieuwingen die zich hebben voltrokken en de breuk met het verleden die langzamerhand zichtbaar is geworden.

Daarom is het voor yelen reeds zo dat antw. 80 uit de Heidelbergse Catechismus als een verouderd en nu onverteerbaar stuk reformatrice anti-papisterij wordt beschouwd. "Een vervloekte afgoderij"? — wie durft dat vandaag nog te zeggen?

De samenwerking op politiek gebied en de eenheid die nagegaagd wordt in een grote partij zou doen denken dat we vandaag met een ander Rome te maken hebben dan ons vroeger werd getekend. Het wordt tijd dat we onze jongeren een ander beeld van de huidige R.K. Kerk geven. Ze vallen zo mee in de praktijk.

Intussen las ik dat het voorlaatste reisdoel, van de paus, toen hij onlangs in Ierland was, het dorpje Knock zal zijn, waar het 100 jaar geleden is dat vijftien mensen zworen, dat zij een ontmoeting met de maagd Maria hadden gehad bij de muur van de kerk.

Paus Johannes Paulus II die krachtens zijn poolse afkomst een "mariaanse" paus is, wilde blijkbaar door dit bezoek aan deze plaats de betekenis van Maria onderschrijven. Dat is om te onthouden: Rome is toch blijkbaar niet zo grondig veranderd als sommigen ons willen doen geloven.

De verandering blijkt evenmin uit een bericht dat me dezer dagen werd toegezonden uit Midden-Limburg uit de

Vervolg op pag. 13

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PERSOVERZICHT

• De aap is uit de mouw: wat Levesque bedoelt met soevereiniteit-associatie is soevereiniteit met associatie, een soort economische gemeenschap met de andere provincies. In Quebec werd de enorme elektriciteits-centrale in James Bay officieel geopend. De Quebecers zijn nu de Arabieren van de elektriciteit.

• Alberta's Lougheed en Ontario's Davis begonnen de derde ronde van hun onsmakelijk publiek gevecht over olieprijzen. Die woordenwisseling is echt niet erg stichtelijk. Clark deed er nog een schepje boven op door niet al te subtiel te wijzen op het feit dat op basis van de grondwet Ottawa desnoods met geweld de olie in beslag zou kunnen nemen. Jakkes!

• Het Bureau voor de Statistiek had ook weer zo'n opwekkende mededeling: in de laatste acht jaar zijn de kosten voor levensonderhoud precies verdubbeld. Een andere manier om dat te zeggen is dat de waarde van de dollar in die periode precies gehalveerd is. Er zit te veel water in de pap!

• De Directeur van de Bank van Canada werd het vuur aan de schenen gelegd in het parlement aangaande de verhoging van de gangbare rente. Hij hield voet bij stuk. We moeten de tering naar de nering gaan zetten, zei hij.

• Joe Clark heeft een van zijn verkiezingsbeloften moeten herroepen. De Canadese ambassade in Israel verhuisde niet naar Jeruzalem. 't Ging teveel geld kosten toen al die rijke Arabieren economische represaillemaatregelen gingen nemen. Het geld dat stom is maakt niet alleen recht wat krom is maar zelfs krom wat recht is. Enfin, Stanfield heeft er een leuk reisje uit gehad, en dat was die man wel gegund. Hij had toch niet zoveel te doen nu

hij geen onderbroeken meer maakt.

• Trudeau blies nogal hoog van de toren: "we gaan de Tories er uit gooien", zei hij. Hij staat echter niet al te vast in de schoenen. Er zijn nogal belangrijke mensen in zijn partij die hem graag op vervroegd pensioen zouden zien gaan.

• President Carter in Amerika heeft het ook niet makkelijk. Kennedy zit hem op z'n hielen, en er was zenuwachtigheid in Washington omdat er in Cuba een grote pier gebouwd wordt. Ze zijn bang dat er Russische onderzeeboten zullen komen. En in Zuid Korea werd President Park door de chef van de geheime politie dood geschoten. Vanuit Washington gingen er telegrammen naar Noord Korea: "geen militaire geintjes uithalen". Het Amerikaanse Congres is ook van plan om de room van de oliewinsten af te lepelen. Er wordt een extra belasting voor die buitensporige winsten ontworpen.

• De Engelse vrouw in het ambt heeft weer eens met haar sabel gerammeld. Als ze haar zin niet krijgt gaat Engeland pardoes uit de Europese Economische Gemeenschap, zei ze.

• Er heerst nog steeds ernstige hongersnood in Cambodja.

• Begin die het in zijn eigen kabinet hard te verduren heeft, is een beetje terug gekrabbeld. Hij beloofde een nederzetting in het West-Jordaan gebied terug te trekken. Een van zijn ministers durfde zelfs te zeggen dat Israel met de Palestijnen moest gaan praten. De wonderen zijn de wereld nog niet uit.

• In Pakistan heeft men een nieuw publiek amusement ingevoerd. Het zijn publieke geselingen van misdaigers. Er was grote belangstelling voor dat evenement.

Carl D. Tuyl

de levens geschiedenis van Pieter Vermeulen

door Gé Verhoog

Gemeente Velsen ©

72

"Jamaar," valt Gre in, "het is wel goed, als u af en toe eens hoort, wat u en moeder hier gedaan en bereikt hebben! Kijk eens door het raam wat er van de Breesaap is geworden, wat er van die woestenij terecht is gekomen: alles leeft en bruist hier en duizenden kinderen hebben hier een opvoeding van u gekregen en kunnen het leven in. "Haar wangen gloeien; ze weet uit ervaring, hoe zwaar het leven hier is geweest en vaak nog is; hoe afschuwelijk zuinig, wat zij ook moet ondergaan — haar jonge meisjes wensen om eens te kunnen kopen dat, wat ze niet nodig had, maar graag wilde bezitten — er was nooit geld voor. Maar ze heeft het geen overwegend bezwaar gevonden en is er nooit chachrijnig door geworden; hun gehele gezin heeft geleiden onder de armoede en het onrecht van een veel te jaag salaris maar hun huisgezin en het leven onder elkaar, het samen dragen van zorg is een rijkdom, die alles overstraalde.

Daarom gunt ze haar ouders waardering die uitgesproken wordt, respect, dat men meent en het toebrengt.

"Het moet een dag voor de kinderen worden," besluit de meester en hij voegt eraan toe: "Misschien is dit wel een begin van het mij langzaam los maken van de school: nog enkele jaren en ik ga met pensioen."

Gre breekt in lachen uit. "Vader zal zich gaan losmaken van de school! Ik geloof eerder, dat u altijd met de school bezig zult zijn — ik zie u al met pensioen wandelen langs de kanaaldijk!"

"Nee meisje, dat visioen is onjuist," zegt de meester vrolijk, "ik denk na mijn pensioen veel te gaan doen waar ik nu niet aan toe kom: daarbij houd ik veel werk aan: de Provinciale Staten, de Kiesverenigingen, de Kerkeraad, de predikbeurten, de Normaalschool, de Sýnodes, de afvaardigingen naar de particuliere en generale Synode..."

"Toemaar," knikt zijn vrouw geamuseerd, "dat is nu echt een rustig leven als je met pensioen bent."

De meester kijkt verwonderd. "Ik kan toch niet gaan stilzitten!"

Dat kan niemand zich voorstellen — de meester zal wel nooit toekomen aan de vraag, wat hij met zijn vrije tijd moet doen.

Deze dag is het echter volop feest; de meester en de juffrouw weten alleen, dat ze gehaald zullen worden. Om half elf stopt een open rijtuig voor hun deur en beiden moeten instigen. Hun kinderen

en kleinkinderen volgen het rijtuig en alles is reeds feestelijk, maar hun verbazing is groot, als zij de Stationsweg doorrijden en overal vlaggen wapperen van de huizen — werkelijk sprakeloos zijn zij, als ze de erepoorten zien die men in alle stilte heeft gemaakt en deze nacht neergezet met denne- en sparregroen, dat met karrevrachten uit "Veiserbeek" is gehaald.

De Velseroordse Harmonie onder leiding van Sam Vlessing, die als altijd glunderende dirigent, doet blijde muziek horen. De Harmonie draagt de naam: "Duinklank" en het is of de duinen zich zelfs verheugen nu de fanfare door de Breesaap klinkt. Tallozen staan aan de kant van de weg — het is of niemand thuis is gebleven. De meester heeft de kleine Thea Nauta die nu vier jaar oud is, aan de hand als hij met zijn vrouw, die de kleine Gre Nauta op de arm heeft, het grandios versierde lokaal binnentreedt; Betsie dartelt om hen heen met de al grotere Piet van Frits en Piet van Heinemiek; de kinderen wordt een plaats gewezen en de erezetels zijn voor de meester en de juffrouw van de meester.

De heer Pot heeft als voorzitter van het schoolbestuur de leiding; zijn zeventjarige zoon Maarten vermaakt zich nu al met Betsie — hij kan niet weten, dat zij vele jaren later samen door het leven zullen gaan...

Een plotselinge ontroering bevangt de meester, als hij de oude heer Willem Hovy naar voren ziet treden — zijn gedachten vliegen terug naar veertig jaar geleden: het driemanschap van Amsterdam dat de school stichtte met grote bijdragen uit eigen middelen; de heer Hovy is de enige van het driemanschap, die nog is leven is.

Willem Hovy is lid van de Eerste Kamer, maar heeft nooit een dag de school vergeten, noch de christelijke school in Beverwijk. Hij heeft een groot deel van zijn kapitaal renteloos aan het christelijk onderwijs gegeven en deze dag van Pieter Vermeulen is voor hem ook een dag van intense vreugde. Het gezamelijk vechten tegen soms ondenkbaar grote moeilijkheden en deze overwinnen schept vaak hechte vriendschapsbanden.

De oud-hulponderwijzer Schreuder is ook aanwezig en spreekt over de oude tijd en velen met hem. Ook de burgemeester en een lid van het Gemeentebestuur spreken; zou er iets als beschaming in hen zijn? Ze hebben nooit kunnen geloven in de school en de

heide...

Het is precies in de roos, als de Hervormde predikant Creutzberg het woord voert en zegt, dat de meester een rasechte Calvinist is, maar dan zoals Calvijn het bedoelde en niet zoals vijanden hem de historie deden ingaan; brede basis, stug vasthoudend aan het nuchtere klare beginsel en toch met allen één, dat is het Calvinisme. Daarom kon deze meester zich thuis voelen in de christelijke nationale school.

Tenslotte spreekt de meester. Zijn woorden zijn sober maar spreken rijke taal. "Geef mij geen lof en eer, ik ben niet zo tevreden over mijzelf — Is er iets goeds, breng dan de lof en dank met mij en mijn vrouw aan God, die ons zo waarachtig heeft bijgestaan —"

Na de toespraken en het aanbieden van verrassend veel geschenken komt men de meester en de juffrouw gelukwensen; de meester slaakt de ene uitroep na de andere als hij zoveel oud-leerlingen de hand drukt; Aagje en Stien de Koning, Jo de Groot en vele anderen zijn reeds jonge vrouwen met het haar in de hoogte en lonkend naar de aanbidders... en daar is de altijd parmantige en ijverige Mien Sluiters, sinds enkele jaren mevrouw De Jong, maar nog steeds in het clubwerk en de Zondagsschool; daar is Jo Sluiters, die zijn werk onafgebroken voortzet en de meester zo vaak heeft vervangen in kerkdiensten als de meester op een dag op drie plaatsen tegelijk moest zijn: IJmuiden, Velseroord, Wijkeroog.

Dan schuift Toon de Lijs naar voren, hij wordt nauwelijks opgemerkt tussen alle bezoekers, maar hij zoekt de weg naar de meester, keert zich steeds om naar zijn aarzelend volgende makkers: "Kom op!" Dan staat hij met Malle Eipie en vele anderen voor de meester en de juffrouw. Hij heeft het er warm van. "Meester, hier zijn we nou en we benne maar wat blij en we hebbe u vroeger vaak tege-gezete en we hebbe gevloekt en we wiste dat 't niet mocht en we wiere vaak zatlappe en dan heppu ons naar keet gebracht..."

"Stil maar," zegt de meester, beide handen op de magere schouders van Toon leggend, "jongens, ik ben zo blij dat jullie hier zijn, zo heel blij..."

Daar is De Zeeuw, die met Toon de Lijs en de Paardekop uit het oude mannenhuis in Velsen zijn komen sjokken. "Meester dat u 't beleve mag en dat u ons

nooit es een goede oplawaai het gegeve — bedankt voor alles en 't goede..."

Ze voelen zich geducht opgelaten, maar ze hebben perse hier willen zeggen, dat ze de meester wel mogen, goed mogen zelfs.

"Barst," zegt Toon de Lijs, als ze weer terug sloffen naar Velsen, "hou het ik de meester geeneens gefillsiteerd!"

Hannes met de zere voeten, IJda, Truitje en Klaartje met haar Leen van Kampen; Albers en Bosma, allen dringen ze naar de meester om geluk te wensen; zelfs de keetbaas Doris die met een knoestige stok moet lopen omdat hij de last van zijn jaren voelt; Klaassen, de kalme zure en zelf Rooie Nelis met zijn nog altijd Magere Da, die boven alles uitschettert en een hoogrode kleur heeft van de zenuwen — allen zijn gekomen.

Dan is daar de Groot met Hanna — hun handdruk spreekt boekdelen. En ook kroegbaas Hein met zijn Malle Riek zeulen naar binnen. Nadrukkelijk heeft Hein gezegd: "Ik gaan er niet heen om een bruine arm te hale nee; ik gaan om de meester zelvers, ik mot zegge: de man het me altijd dwars gezette en me zat klante gekost en hij haalde me klante onder me gezicht bij me vandaan om ze naar de kerk te brengt, maar toch vind ik 't een edele man."

Hier kan Malle Riek zelfs niets aan toevoegen, ze knikt tevreden met haar hoofd. "Je praat niet vaak verstandige taal en je mag blij weze dat je met mij bent getrouwde al is het over de puthaak geweest, maar wat je nou van de meester zegt, is waar: het is een edele man." Haar mond spitst zich bij de laatste woorden, die ze kennelijk niet gewend is te uiten.

De kinderen vieren de hele middag feest en in het huis van de meester is het zo blij en vrolijk, dat het niet grootser kan.

Als deze dag voorbij is en de meester en zijn vrouw de laatste gasten uitgeleide hebben gedaan, staan beiden in de plotselinge stilte.

"En?" lacht mevrouw Vermeulen naar hem, "wat zeg je van zo'n feest?"

"De helft is me niet aangezegd," glimlacht de meester.

Ze zien elkaar aan, dan neemt hij haar in de armen, kust haar lief, oud geworden gezicht.

"Mietje — God zij gedankt, dat ik jou — jou als mijn levenshulp mocht bezitten..."

De provincie Quebec

Wilfrid Laurier

door William Stewart

Canadian Scene: Canada's eerste Frans-Canadese Eerste Minister werd in 1896 geïnstalleerd, bijna 30 jaar nadat zij als Confederatie haar bestaan had gevonden. Dit was Wilfrid Laurier wiens familie al sinds de vestiging van Montreal in 1642 in Canada had gewoond. Hij werd een van de grootste politici van zijn tijd, en de stoot die hij de Liberale partij toen heeft gegeven is zelfs vandaag de dag nog merkbaar. Tot hij op het podium verscheen hadden de Conservatieven, die de eerste regering hadden gevormd onder John A. MacDonald, de toon aangegeven.

Laurier werd in 1897 — zij het volkomen ongevraagd — tijdens een conferentie in London in de ridderstand verheven ter gelegenheid van het 60-jarig regeringsjubileum van Koningin Victoria. Het was in die tijd dat Laurier de vorming van een Brits Gemenebest voorstelde, waarvan zelfbesturende landen lid konden worden. Hij nageerde op knappe wijze door de vele obstakels heen die de diverse taal — en religieuze groepen via hun woordvoerders te berde brachten.

Laurier, die er op uit was om Canada te verlossen van koloniale druk van de zijde van Engeland, werd er beurtelings van beschuldigd anti-Brits te

zijn, en aan de andere kant te onderdanig. In feite was hij een realistische man die begreep dat een middenweg de enige oplossing was voor een land als Canada. Hij gebruikte de Engelse en de Franse taal op knappere wijze dan de meesten van zijn tijdgenoten en Arthur Meighen, een Conservatieve leider en erkend als de beste spreker van de volgende generatie, noemde de redevoeringen van Laurier de beste die ooit in het Parlement waren gepresenteerd.

De Tweetaligheid van Laurier was het resultaat van de voorzieningen die zijn vader voor hem getroffen had. Hij bezocht een Franse lagere school in St. Lin, een dorp ten

noorden van Montreal, waar hij geboren was. Hij bezocht daarna een Engelse middelbare school in het dorp New Glasgow, in het oosten van Quebec. Er woonden in die omgeving veel Schotse immigranten en hij werd ondergebracht bij een Schotse Presbyteriaanse familie. Daarna volgde hij verder onderwijs aan het Roman Catholic L'Assomption College, en terwijl hij praktisch werk verrichtte bij een advocatenfirma studeerde hij rechten aan McGill University in Montreal.

Het advocatenkantoor waar Laurier werkte was dat van Rodolphe Laflamme, een radicale Liberaal die bekend

stond als Rouge en waarmee Louis Riel, de Metis rebel uit het Westen, een paar jaar daarvoor rechten had gestudeerd.

Een slechte gezondheid dwong Laurier te verhuizen van Montreal naar Arthabaskaville en op 30-jarige leeftijd — in 1871 — werd hij gekozen tot lid van de provinciale regering in Quebec en vier jaar later werd hij lid van het Parlement. In 1887 werd hij leider van de Liberale Partij.

Er waren nogal wat politie onregelmatigheden aan de orde toen Laurier de leiding van de partij op zich nam en daarvan gebruikmakend leidde hij de partij in 1896 tot de overwinning. De Conservatieve

Eerste Minister uit die tijd, Mackenzie Bowell, die voor zijn ambtsperiode Grand Master was geweest van de Orange Lodge, had zich uitgesproken tegen een wetsvoorstel om een eerder uitgevaardigde wet, waarbij Katholieke scholen de provinciale steun die hen in de Constitutie was toegezegd ontnomen werd, als ongeïdig te verklaren. Bowell hoopte hiermee Quebec op zijn hand te krijgen en een spaak in Laurier's wielen te steken. Dit veroorzaakte echter zo'n tumult in Bowell's kabinet dat hij zich genoodzaakt voelde af te treden als partijleider.

Charles Tupper, een 75-jarige veteraan, werd gekozen om de partij te leiden in de verkiezing die door de aftreding van Bowell en dus voor een oplossing van het schoolprobleem gevonden was. noodzakelijk geworden was. Laurier deed de Conservatieven en de geestelijkheid verstand staan door zijn opvatting dat de federale regering zich niet diende te mengen in de schoolkwestie in Manitoba omdat dit een zuiver provinciale zaak was.

De Liberalen wonnen de verkiezing gemakkelijk en legden beslag op 48 van de 65 zetels in Quebec en ongeveer de helft van de zetels in Ontario. Quebec stelde zich achter Laurier ondanks zijn aarzeling om de schoolkwestie in Manitoba via nieuwe wetgeving op te lossen. In Manitoba zelf wisten vier Conservatieven een zetel te veroveren (in de zeven kiesdistricten) ondanks hun pogingen om de federale regering te bewegen zich in de schoolkwestie te mengen.

Het Diamanten Jubileum van Koningin Victoria leidde tot een hoog niveau van koningsgezindheid in Engels sprekend Canada. In Frans sprekend Canada lag dat wel wat anders en daar had men niet alleen weinig belangstelling voor de koningin, maar er bestond zelfs een uitgesproken vijandigheid wat betreft Canada's militaire deelname aan militaire conflicten ten behoeve van het Britse Rijk. Een factor die hierbij ongetwijfeld een rol speelde was het feit dat het lot van de Fransen in Canada in de 18de eeuw beslist werd als resultaat van een oorlog die in Europa begonnen was.

Engeland had Canada gevraagd een militair contingent beschikbaar te stellen voor de tweede Zuid Afrikaanse Oorlog van 1899, en ondanks oppositie van Engels- en Frans sprekende delen van het land, besloot Laurier 1,000 soldaten te sturen. Dat is later opgelopen tot 7,000 man, iets dergelijks gebeurde in 1910 toen de Duitsers uitbreiding van hun grondgebied begonnen te zoeken. Weer vroeg Engeland om Canadese steun. Laurier stelde voor een Canadese vloot bestaande uit vijf kruisers en zes torpedojagers te bouwen voor een bedrag van \$11,000,000, terwijl de Conservatieven liever drie

slagschepen ter waarde van \$35,000,000 aan Engeland schonken.

Henri Bourassa, die al eerder overhoop gelegen had met Laurier ten aanzien van Canada's deelname aan de Zuid Afrikaanse Oorlog, en die zich toen weer in de partijgelederen gevoegd had, trad opnieuw uit de partij. Hij zei dat een Canadese vloot iedere keer in de strijd geworpen zou worden als Engeland daaraan behoeft had en hij voelde meer voor het Conservatieve plan.

Vervolg van pag. 11

parochie Montfort. De pastoor pleit in zijn weekblad voor het herstel van een oude traditie: Kroetwien op 15 augustus (de dag die vroeger gevierd werd als de dag van Maria Hemelvaart — nu: Maria ten Hemelopneming, sinds 1950). Bossen met acht verschillende kruiden — ze worden met naam en toonaam vermeld — werden vroeger naar de kerk gedragen. "Vroeger was het gebruik dat de jeugd deze kruiden bij elkaar verzameld in de laatste week voor 15 augustus. Er was toen geen huis zonder kroetwiss. De kruiden werden gebruikt tegen veeziekten en hemelvuur (bliksem)". De pastoor wilde dit oude gebruik in ere herstellen en kondigde aan dat de

kruidenbossen gewijd, gezegd zouden worden tijdens de avondviering op 15 augustus om 19.00 uur in de kerk. Zegening van kruidenambtelijk!

In hetzelfde nummer van dit blad lazen we dat een mooi houten kruis-corpus in de afgelopen dagen bevestigd was "op een juweeltje van een mooie houten kruisbalk". "Een week daarna was het "gevaarte" met "de stille trom" overgebracht naar de pastorie. Daar wachtte de Leeve Hier (Limburgs voor Lieve Heer) om met enig feestelijk rumoer overgebracht te worden naar de kerk. Daar zou Hij een mooi plaatsje krijgen". Als we deze berichten lezen hebben we nog

niet veel vertrouwen in een werkelijke verandering in het roomse denken.

Het gaat hier om een conservatieve dorpspastoor, kan men natuurlijk zeggen. Ook al zullen velen zo niet meer doen en schrijven, de handelingen van deze pastoor zijn legitiem in het kader van de R.K. Kerk zoals de vermeerde waardering voor Maria van de kant van de paus binnen de R.K. Kerk geen vreemd element maar volkomen verantwoord is.

En dat doet ons zeggen: er is nog een grote kloof tussen Rome en de Reformatie en antwoord 80 heeft het klimaat waarin het Roomse volksgeloof telt, goed getypeerd.

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Met de nieuwe rentevoet zal een \$100 Compound Interest Bond groeien tot \$202.37 bij volwassenheid in precies 7 jaar.

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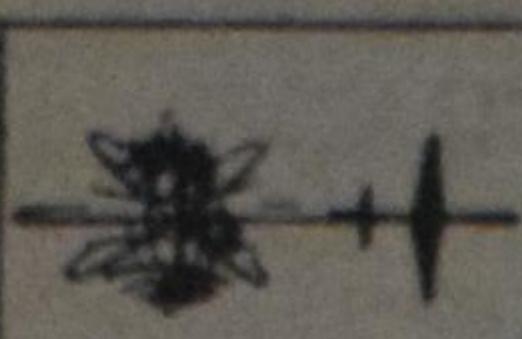
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Canada Savings Bonds bieden u ook een grote keuze. Er is een Regular Interest Bond die ieder jaar op 1 november rente uitbetaalt naar de nieuwe, hogere rentevoet. En een Compound Interest Bond die uw rente automatisch hervesteert, en rente op rente verdient.

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Het beste van alles is dat de KLM het nu gemakkelijker maakt dan ooit tevoren om naar Amsterdam te gaan met laagseizoen korting op ons super-kopje, de Charter Klasse Tarieven. Van nu tot de Kerst en na 7 januari kunt u heel wat geld uitsparen in vergelijking met de zomertarieven.

Kijkt u maar eens op de tabel hoeveel u zich kunt besparen met de Charter Klasse Tarieven.

Het hele jaar door kunt u geld uitsparen met deze tarieven, maar het meeste in de winter. En vergeet toch niet dat dit soort reizen u de grootst mogelijke keuze van vertrek en aankomst geeft. Met een gewone chartervlucht kunt u maar eens per week reizen. De KLM en CP Air geven keuze uit 7 vluchten per week.

En onze nieuwe tarieven gebaseerd op een **enkele reis** (een retoerpakket is wel vereist!) maken het u mogelijk op uw gemak de dag van vertrek en terugreis uit te kiezen binnen een periode van 7 tot 180 dagen. Chartervluchten kunnen u onmogelijk zulk een vrije en zorgeloze vakantie verschaffen.

En er zijn meer voordelen... Kinderen jonger dan twee jaar gaan gratis mee, kinderen jonger dan 12 jaar krijgen of 20% korting op de Charter Klasse Tarieven of 50% korting op de normale prijzen, het ligt eraan welk tarief goedkoper voor u is.

Charter Klasse Tarieven van de KLM zijn het laagst in de wintertijd voor uw reis naar Amsterdam. Dit is uw grote kans om Holland weer eens te bezoeken. Reisbureau zal u gaarne verdere inlichtingen verstrekken en helpen met het voor boeken van uw reis.

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Let wel. U moet het tarief voor de uitreis optellen bij het tarief voor de terugreis om het juiste retoertarief te krijgen.

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NOTES OF THANKS

KOOISTRA: We thank all those who have comforted us and sympathized with us at the time we had to accept the death of our father. We have appreciated your love and thoughtfulness deeply. Rem and Janette Kooistra.
 453 Albert St., Unit 12, Waterloo, N2L 5A7.

BIRTHS

BAKKER: Bernie and Betty give thanks to God, giver of life, for the gift of a beautiful daughter, SARA RUTH, born on October 2, 1979. She is the 17th grandchild for Mr. and Mrs. P. Bakker, Winnipeg, Manitoba, and the 3rd grandchild for Mr. and Mrs. H. Vander Vecht of Themasford, Ontario.
 413 Winterton Ave., Winnipeg, Man. R2K 1K5.

BANDSTRA: With thanks to the Lord for placing in our care another covenant child, we are pleased to announce the birth of AARON DANIEL, on October 24, 1979. A brother for John Ryan. Grandparents are Mr. and Mrs. John Bandstra of Smithers, B.C., and Mr. and Mrs. Ken Wedell of Fond du Lac, Wisconsin. Great-grandparents are Mr. and Mrs. Jan Bandstra of Friesland, the Netherlands. Happy parents are John and Bev Bandstra.
 P.O. Box 3683, Smithers, B.C. V0J 2N0.

DYKSTRA: With joyful praise and thanks in our hearts, we announce the birth of our son SHANE ANDREW, brother to Joshua. Born October 31, 1979. Harry and Marina Dykstra.
 St. Catharines, Ont.

GILS: Albert and Ria, are thankful to the Lord for the birth of JOHN ALBERT, born October 26, 1979, a brother to Harry and Joanna.
 61 Main St. N., Georgetown, Ont. L7G 3H4.

MAAS: With great joy and thankfulness to God, Tex and Dorothy Maas (nee Kuiken) are happy to announce the birth of their 3rd child, a son, TREVOR ANDREW, born October 23, 1979. A little brother for Jason and Danielle. 21st grandchild for Mr. and Mrs. M. Maas of Woodbridge; 5th grandchild for Mr. and Mrs. Jacob Kuiken of Acton; and 5th great-grandchild for Mrs. D. Looyenga of Trinity Towers, Brampton.
 78 Downey Dr., Bolton, Ont. L0P 1A0.

MIEDEMA: Don and Linda, R.R.#7, Simcoe, Ontario, thank God for entrusting to their care a son, ROBERT LEONARD; 9 lbs., 10 oz., born on Sunday, October 14, 1979 at Henderson General Hospital, Hamilton. 5th grandchild for Mr. and Mrs. Leo Miedema of Jarvis; 3rd grandchild for Mr. and Mrs. Leonard Church of Fenelon Falls. Great-grandparents are Mrs. A. Miedema, St. Catharines; Mr. and Mrs. Case Hogeterp, St. Thomas; Mrs. Earl Marr, Jarvis; and Mrs. Ken Church, Jarvis.

BIRTHS

MOESKER: We, John and Grace, thank God, the giver of life, for the birth of our 2nd child, a son, DEREK JOHN, on October 21, 1979. A new brother for Jason. Sharing our joy are our parents Mr. and Mrs. Lloyd Moesker and Mr. and Mrs. John Streuker.
 R.R. #8, Woodstock, Ont. N4S 7W3.

OOMS: John and Bernice rejoice and give thanks to the Lord in the birth of their first child, KRIS-TOPHER JOHN. He was born on October 4, 1979, weighing 7 lbs., 3 oz. Grandparents are Mr. and Mrs. J. Jager of Calgary, Alberta, and Mr. and Mrs. J. Ooms of Lethbridge, Alberta.

OUWEHAND: Rudy and Jane (nee Boonstra) give thanks to God for his gift to us of a baby boy, ROBERT WILLIAM, born October 22, 1979, in Cobourg. Robbie is a brother for Rebecca and Debbie, 3rd grandchild for Mr. and Mrs. W. Boonstra of Caledonia and 10th grandchild for Mrs. M. Ouwehand of Hamilton, Ontario. Robbie now lives at: 36 Coverdale St., Cobourg, Ont. K9A 4H3.

STEWART: Terry and Anne (nee Reker) give thanks to God, the giver of life, for the gift of a son, CHARLES DAVID, born, October 28, 1979 at the Welland Memorial Hospital. Third grandchild of Charles and Irene Stewart and first grandchild of Karel and Grace Reker.
 130 Hwy. 20, Fonthill, Ont.

VAN BREDA: With praise and gratitude to our Lord we announce the birth of our first daughter, MARYA HELEN, born on October 25, 1979, a sister for Stephen. Thankful parents are Jake and Rhea Van Breda. Grandparents are Mr. and Mrs. B. Brouwer of Dresden, Ont., and Mr. and Mrs. J. Van Breda of Castlegar, B.C. Great-grandfather is Mr. S. Van Breda of the Netherlands. Happy parents are John and Bev Bandstra.
 Address: 127 Henry St., Barrie, Ont.

VAN GEEST: With praise to God, Len and Nellie Van Geest are happy to announce the birth of their first child, DANIEL WILLIAM, born on November 1, 1979. Fifth grandchild for Mr. and Mrs. J. Luymes of Trenton and fourth grandchild for Mr. and Mrs. W. Van Geest of St. Catharines.
 308 Daleside Pl., Waterloo, Ont. N2L 5M4.

VANDER WIER: "God moves in a mysterious way, his wonders to perform." With great joy and thanksgiving to the Lord, our God, we announce the birth of our 5th child, a daughter, TAMMY JANE, born September 19, 1979 weighing 6 lbs., 13 oz. Tammy is a sister for Jamie, Lorraine, Timothy and Nathaniel. Joyful parents are Dave and Tina Vander Wier.
 R.R.#3, Wellandport, Ontario.

ANNIVERSARIES

1954 1979
 November 30
 The Lord willing, we hope to celebrate with our parents, their 25th Wedding Anniversary. We thank the Lord for sparing them for us.

REV. LEONARD and ANN SCHALKWYK (nee Brandenburg)
 Happy Anniversary, love from:
 Rita & Calvin; Matthias
 Len & Cindy
 John
 Cathie
 Home address: 529 Church Street, Williamsburg, Ont. K0C 2H0.

ANNIVERSARIES

1954 1979
 Meaford Clarksburg
 September 29
 Proverbs 18:22

"Whoso finds a wife finds a good thing, and obtains favour of the Lord." With joy and thanksgiving we celebrate the 25th Wedding Anniversary of our parents,

SAKE and TJALTJE DIJKSTRA (nee Hilverda)

We are thankful to our God for the believing parents he gave us, and we pray that he will continue to bless them in the years ahead.

Their children:

Linda & Rob Van Boom — Calgary, Alta.

Sid & Jane Dykstra — Clarksburg, Ont.

Nancy

Ingrid

Roger

Marcia

All friends and relatives are invited to an open house to be held at our parents' house at 7:00 p.m., November 17, 1979.

Home address: Box 175, Clarksburg, Ont. N0H 1J0.

1934 1979
 October 31

With great joy and thanksgiving to God, we celebrated the 45th Wedding Anniversary of our parents and grandparents,

JOHN and GEERTJE POLS (nee Filius)

May the Lord continue to bless and keep them in his tender care for each other and for us.

Their children:

Femmy & Ted Vandervelde; Paul, Gwenda, Wilma, John, Michael — Lucknow, Ont.

Grace & Henk Versteeg; Elizabeth, Gerda, Henry, Carolyn, Shirley, Gordon — Wingham, Ont.

Gordon & Ann Pols; John, Aria — Edmonton, Alta.

Peter Pols — Toronto, Ont.

Home address: Trinity Towers, Apt. 419, 7900 McLaughlin Rd., Brampton, Ont. L6V 3N2.

With joy and thankfulness to our God and heavenly Father, we, the Lord willing, will be proud to celebrate our parents'.

WILLIAM and JOANNE WIERSMA

25th Wedding Anniversary on November 30, 1979, at Calvary Christian School Gym, 547 West Fifth St., Hamilton at 7:30.

It is our prayer of thanks to God for such loving and understanding parents. We also pray that the Lord will continue to bless and care for them through the rest of their lives. Congratulations, Mom and Dad, with love your children:

Florence, Joe, Harold, Jacqueline

Best wishes only, please.

89 Malton Dr., Hamilton, Ont. L9B 1G1.

MARRIAGES

JAGER-VANDER HOEK: Believing that the Lord has brought them together to begin a new life of loving and serving the Lord unitedly, Mr. and Mrs. W.H. Jager of Beaconsfield, Que., are happy to announce the forthcoming marriage of their eldest daughter JANNEKE to ALBERT, son of Mr. and Mrs. B. Van Der Hoek of Edmonton, Alberta. This celebration of love will take place, D.V., on November 17, 1979 at 3:30 p.m. in the Third Chr. Ref. Church of Edmonton with Rev. R. de Moor officiating.

Future address: 5815 Riverbend Rd., Edmonton, Alberta T6H 5A8.

MARRIAGES

HUIZINGA-MAAS: Mr. and Mrs.

Edward Huizinga of Brampton, Ont. and Mr. and Mrs. Matthijs

Maas of Woodbridge, Ont. are

happy to announce the forth-

coming marriage of their children

LOUISE and AREND. The wed-

ding ceremony will take place,

the Lord willing, on November 30, 1979 at

7:30 p.m., in the Second Chr. Ref.

Church of Brampton, 11 Steeles

Ave., Rev. Peter W. De Bruyne

officiating.

Future address: 51 Woodward

Ave., Brampton, Ont.

OBITUARIES

The Ladies Aid Society "Pray and Work" of First Chr. Ref. Church of Abbotsford, B.C. extends Christian sympathy to Mrs. Tena Brandsma and family in the passing of her husband and father,

ROBERT BRANDSMA

on October 19, 1979. May God grant his grace and comfort through his word and spirit in this time of sorrow.

On Friday, October 26, 1979, we were saddened with the death of our dear husband, father, son, brother and uncle,

ALBERT MIDDEL

at the age of 42. He will be great, missed by us all.

Beloved husband of Shirley Midde (nee Hoy) — Goderich

Dear father of:

Carrie Middel — London

Marty — at home

Jeannette — at home

Dear son of:

Reindert & Janna Middel — Clinton

Dear brother of:

John & Carol Middel — Tilsonburg

Evert & Evelyn Middel — Goderich

Betty Toisma — Goderich

Ann & Bert Kolkman — Lambeth

Jake & Ramona Middel — Washington, D.C.

Adrian & Dayle Middel — Coquitlum, B.C.

Ron Middel — London

Frances & Wayne Kuntz — Bayfield

Janna Middel — Toronto

and 23 nieces and nephews.

May God strengthen us who mourn his loss. Our chosen text is, John 14:1-6.

OBITUARIES

De Heere heeft nog onverwachts tot zich genomen,

HANS DRAAIESTRA

op de gezegende leeftijd van 74 jaar.

"Hij geeft de wens van allen die hem vrezen, hun bede heeft hij nimmer afgewezen" Psalm 145:6.

Geliefde echtgenoot van Maria Bosma.

Broer van:

G. & J. Draaiestra (vander Zwaag) — Drachten, Neth.

Th. & R. Draaiestra (Joekema) — Grimsby, Ont.

en oomzeggers.

Trenton, Ont., 13 October, 1979.

It pleased the Lord to take away out of our midst after a time of ailing health, our beloved mother, mother-in-law, grandmother and great-grandmother,

JOHANNA HENDRIKA PENNINGS

(nee Houwers)

in her 80th year on October 24, 1979. Since August 19, 1974 widow of John Bernard Pennings.

Psalm 39:7: "And now, Lord, what wait I for? My hope is in thee."

Bernard Pennings — R.R.#1, Fingal, Ont.

Henk & Gerda Pennings — P.O. Southwold Stn., Ont.

John & Hennie Pennings — R.R.#3, Sheddron, Ont.

Mina & Jitse De Jong — R.R.#1, Londenboro, Ont.

Christine & Bill Van Oene — 50% Fairview Ave., St. Thomas, Ont.

Bertha & Fred De Jong — Fenwick, Ont.

John & Mary Pennings — R.R. #7, St. Thomas, Ont.

Bill & Sarah Pennings — R.R. #1, Fingal, Ont.

Gary & Ineke Pennings — R.R. #3, Sh

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PERSONAL

Chr. Ref. widower in early sixties and in good health, seeks contact with sincere and intelligent lady of approximately same age. Preferably from Western Canada or Washington State. All letters will be returned. Confidentiality guaranteed. Please write to: Box #4463, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Widow, aged 31, would like to correspond with a sincere, committed Christian gentleman, approx. 30-35 years of age. Please send letter, including a recent photograph to Box #4466, Calvinist Contact, 99 Niagara Street, St. Catharines, Ont. L2R 4L3.

Alleenstaande Christelijke man zoekt contact met alleenstaande vrouw in de leeftijd van 55-60 jaar, die het allerdagse huishoudelijk werk op zich wil nemen. Zend antwoord met foto naar: Box #4464, Calvinist Contact, 99 Niagara Street, St. Catharines, Ont. L2R 4L3.

Weduwe van Nederlands Christian Reformed afkomst wil graag in contact komen met man om nog wat gezellige jaren samen door te brengen. Leeftijd tussen 60 en 70 jaar. Houd van huiselijkheid en reizen. Brieven onder: Box #4465, Calvinist Contact, 99 Niagara Street, St. Catharines, Ont. L2R 4L3.

Christian gentleman, 45, wants to hear of Christian lady in the mid-thirty age bracket. Please write to Box #4459, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Professional gentleman, in late-twenties, would like to meet outgoing, Christian lady who enjoys travel, music, etc. Please enclose a picture with your reply and send to: Box #4462, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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ANNOUNCEMENT

Het Consulaat Generaal der Nederlanden zal met ingang van 17 november a.s. verhuizen naar het adres:

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Tel: (416) 598-2520.

Emigratielid:
1 Dundas Street West
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Toronto, Ontario M5G 1Z3.
Tel: (416) 598-2590.

HELP WANTED

Wanted: a hired hand for dairy farm. Married couple preferred. New house provided. Wages to be negotiated. Please call collect to (403) 674-4269 or write: J. Strydhorst, Box 88, Neerlandia, Alberta T0G 1R0.

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Phone: (416) 648-1449,
or write: C. Van Baren,
R.R.#2, Lynden, Ont. L0R 1T0.

TEACHERS NEEDED

DUNDAS: Calvin Christian School will need a teacher for grade 3, beginning approximately mid January, 1980. Please send letters of inquiries and/or applications to:

Gary Glasbergen, principal
Calvin Christian School
R.R. #2, Dundas, Ont. L9H 5E2.
Phone: (416) 627-1411 (school)
or (416) 689-6259 (home).

Kitchener — Waterloo: Woodland Christian Highschool, serving Kitchener, Waterloo and district, invites teaching applications in all areas for the 79/80 school year. Send resume and letter of application to:

W.C.H.S.
Breslau, Ont. N0B 1M0.

TEACHERS NEEDED

Hamilton - Calvin: Teacher needed for single grade 3 by January 3, 1980. Present staffer leaving to establish a family. Applicants are invited to contact,

Mr. W. H. Hultink, Principal
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The Fruitland Christian Choir Society is in need of an enthusiastic

CHOIR DIRECTOR

to direct a group of twenty-five members. We need a director preferably before January, 1980 or shortly thereafter.

Please send inquiries to:

Shirley Gallant,
P.O. Box 21, Campden, Ont. L0R 1G0, or
by telephone (416) 563-8057 after 6:00 p.m.

CALVINIST CONTACT Prepares for the 1980's

As this Reformed publication looks at the challenges of a new decade, it sees the increasing need to provide good, Christian journalism for the Canadian community.

The past 34 years of Calvinist Contact's existence have been growing years. It met the need of the ethnic (Dutch) community back in 1945 when it got its start, and it is attempting to meet the needs of the broader Reformed constituency as it moves into the 1980's.

Calvinist Contact has begun this move into a new decade by opening up a second office, in the heart of Edmonton. Why Edmonton? Why Alberta? Because Edmonton has a high concentration of Reformed Christians. Because it has a large Christian school system which presently also includes post-secondary education at The King's College.

And because Calvinist Contact is committed to Christian journalism, we have taken on King's students who would like to pursue a career in journalism. They will be involved in reporting and writing on news events and on special features. A year from now, Calvinist Contact hopes to offer a journalism scholarship to a college student in Canada.

Our Edmonton editor is Mrs. Wilma Vander Schaaf, who holds a general BA degree and who taught English in a Christian elementary school. She will co-ordinate the news from around the province. The office will also serve as a local contact to deal with circulation matters, subscriptions and advertising. We are still looking for a person to look after the advertising for us.

We at Calvinist Contact believe that our physical presence in Alberta is a start, it is our attempt at getting to know you better. We hope that you will drop in to our offices — either Edmonton or St. Catharines — or that you will call us now and then.

Our Edmonton Staff:

Wilma Vander Schaaf, editor
Anne Hamming, secretary
Len de Ruiter, reporter
Larry Lutgendorff, reporter

Our Edmonton address:

Calvinist Contact
Suite 211,
10020-108 Street,
Edmonton, Alta. T5J 1K6
Phone (403) 423-4949

The rest of Canada and the U.S.A.
can still get us at
99 Niagara Street,
St. Catharines, Ont. L2R 4L3
(416) 682-8311

EVENTS

The Association for
substitute family living
which operates

Homestead

cordially invites you
to attend
the First Annual General
meeting
Thursday, November 15, 1979
at eight O'clock
the Lord willing

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Guest Speaker
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Feike Asma 1979 Concert Tour "IN CONCERT"



Wednesday, November 14; St. Catharines, Trinity Christian Reformed Church with "Collegium Musicum", Gerzinus E. Hoekstra, Director.

Thursday, November 15; Sarnia,

Saturday, November 17; Toronto, St. Paul's Anglican Church.

Tuesday, November 20; Guelph, St. George Anglican Church, 99 Woolwich.

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Nov. 22 — 8 p.m. Woodbridge Christian High
Nov. 27 — 8 p.m. London Christian High
Dec. 4 — 8 p.m. Ottawa, Community for Christian Learning.

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CALENDAR OF EVENTS

Nov. 10 Lakewood Chr. Conference Grounds (Forest, Ont.) annual membership meeting, in the Sarnia Chr. Ref. Church at 2:00 p.m., banquet at 6:00 p.m.

Nov. 15 The Association for Substitute Family Living which operates Homestead, cordially invites all to attend the First Annual General Meeting at 8:00 p.m. in the First Chr. Ref. Church, 181 Charlton Ave. W., Hamilton. Speaker: Dr. D. Moncrieff of Salem.

Nov. 17 Interchurch Committee on the North sponsors workshop on Native land claims, Knox United Church, Edmonton, Alta., at 9:30 a.m.

Nov. 17 "Fall Harvest Bazaar" at the Kiwanis Community Centre, Riverside Drive, Stratford. All proceeds for the Stratford and District Christian School, 11:00 a.m. till 8:00 p.m.

Nov. 17 The Ontario Christian College Association will hold its annual meeting at 1:00 p.m. in the Calvin Christian Elementary School auditorium, 547 West 5th St., Hamilton.

Nov. 24 "Art and Craft Show" in the Toronto Dist. Chr. High School in Woodbridge, Ont.

Nov. 20-21 Lakewood Chr. Conference Grounds "Ladies Retreat" at Lampton Centre (close to Sarnia), from Tues. 10:00 a.m. till Wed. 2:00 p.m.

Nov. 24 Rehoboth, Christian Association for the mentally handicapped, annual meeting in Red Deer, Alta., at the Chr. Ref. Church. The meeting starts at 11 a.m.

Nov. 29-30 Annual Convention of the Christian Farmers Federation beginning at noon on Friday at St. James United Church, Edmonton, Alta. Banquet Friday evening at the E.C.H.S. 14304-109 Ave. Banquet speaker, Ruben Nelson.

Nov. 30 Open house: CLAC, C.J.L., and CFF will hold open house at their respective offices at the King's College, Edmonton, Alta., from 5-10 p.m.

Nov. 29-30 Christian Farmers Federation Convention in Edmonton.

Feike Asma 1979 Concert Tour: Nov. 12: London, St. Michaels Church, with St. Thomas Male Choir, J. Dykstra, Director; Nov. 14: St. Catharines, Trinity Chr. Ref. Church, with "Collegium Musicum", Gerzinus E. Hoekstra, Director; Nov. 15: Sarnia; Nov. 17: Toronto, St. Paul's Anglican Church; Nov. 20: Guelph, St. George Anglican Church; See local advertising for time of concert.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. Nov. 16	Wed. Nov. 14	Mon. Nov. 12-10a.m.	Fri. Nov. 9-10a.m.
Fri. Nov. 23	Wed. Nov. 21	Mon. Nov. 19-10a.m.	Fri. Nov. 16-10a.m.
Fri. Nov. 30	Wed. Nov. 28	Mon. Nov. 26-10a.m.	Fri. Nov. 23-10a.m.

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Phone _____

LET'S PLAY CHESS

Editor: Pete Layer

SECOND SERIES OF PROBLEMS IN NOVEMBER

#807

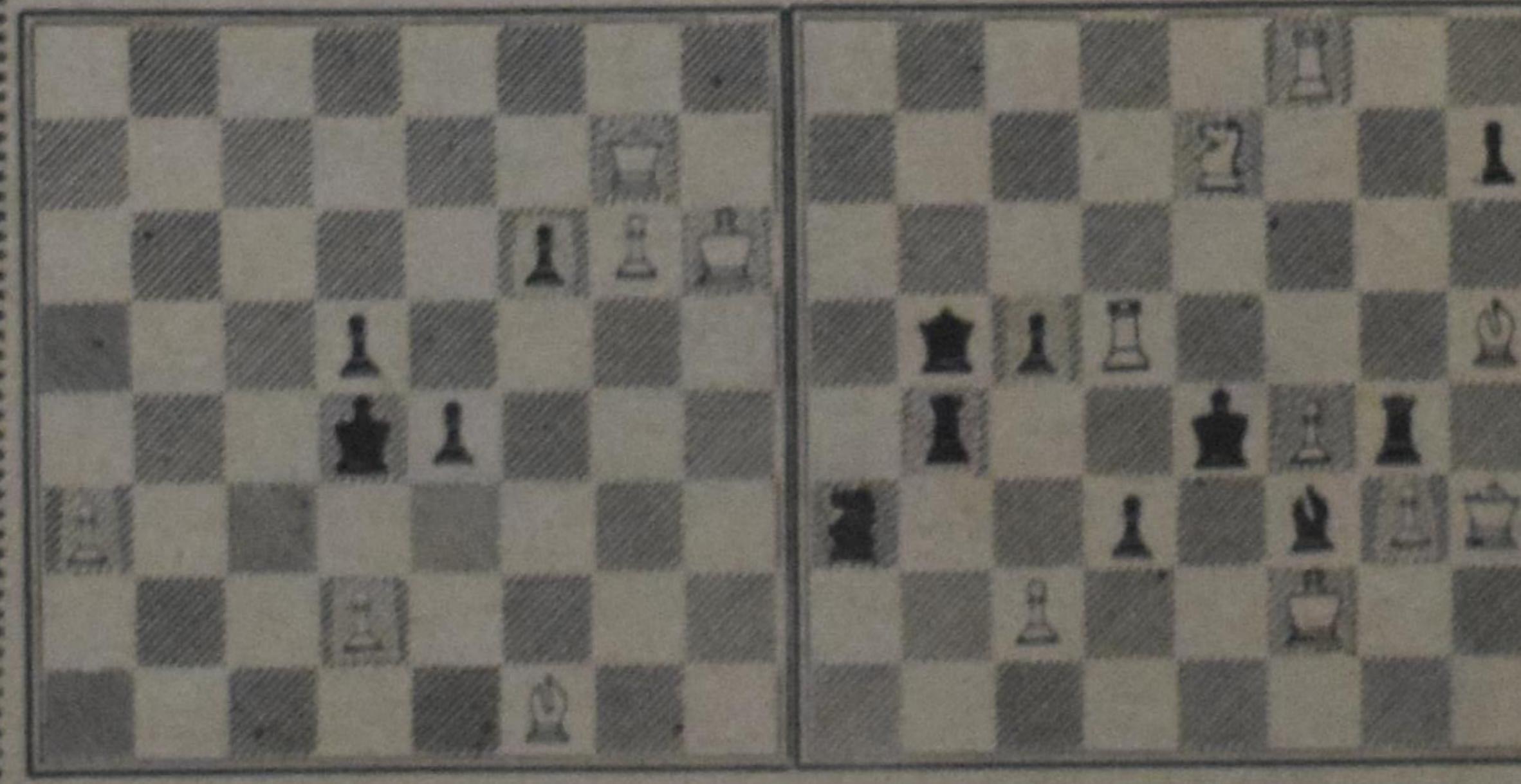
J.D.M. Lekkerkerker
Holland, 1952

6

#808

F. Guilbot
France, 1957

9



4

3-mover
3 pts.

9

2-mover
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3. The deadline for the November problems #805-808 is December 20, 1979 for those who live in Ontario and five days later (postmarked) for those who do not.

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Gains all around — a pre-Christmas spree

by Beatrice Vandervelde

Mrs. Vandervelde, from Willowdale, Ont., is active in the area of children's literature.

"Bruce, we have to do something about Christmas!" Yvonne's 'take-heed' voice interrupted my reading. It was early November. I remember the date because the boys still had their Hallowe'en haul and had taken hours to decide which treat would be allowed to damage their teeth that night.

Do something about Christmas? I thought. Don't the advertising people do enough?

"We should seriously consider how we want to celebrate it," she continued. "The past few years we've just gone along with what everyone else does. All the boys can think of is what they'll be getting. They're becoming so selfish. It's all: me! me! me!"

She had a point. Even I had noticed; it has to be pretty obvious before I notice things.

I know my wife of 15 years pretty well — if she starts on something, she's also thought of a solution. All I have to do is look up from my paper once in a while to show that I'm listening, give a grunt or groan or look of the appropriate kind, and she'll spin out her whole tale. I sit in my easy chair and nod agreement, making it seem as if we're solving problems together.

"You know what I think we should try?" Yvonne went on. "I think we should celebrate Christmas the Dutch way."

I shot bolt upright. What a switch! Not that the idea turned me off. Far from it. I'm of Dutch stock and have fond memories of my childhood, also the December month. But I guess I used to come on rather strong with: "At home we . . .", or "My mother always . . .", or

"The Dutch . . ." so that Yvonne has developed an aversion to any "Dutch way."

Yvonne went on, cool as a cucumber, as if she hadn't just dropped a bomb shell.

"Do you realize why we give presents at Christmas?" she asked, suddenly leaning forward in her chair.

I was just about to answer when she went on. Of course! I had almost fallen into the trap of answering one of her rhetorical questions.

"I'll tell you why," she was saying, "Santa Claus! And do you know where Santa Claus comes from? I think . . ." She drew that word out for all it was worth, paused to give me a chance to sit up and take notice, then, slowly, emphasizing each word very carefully, went on, ". . . they stole him from the Dutch."

The way she said that word 'stole' — her whole mouth puckered up and the sounds came out like a snake's hiss that suddenly snapped with a pop at the "t."

Here's where I thought I'd have a little fun with her.

Giving her an incredulous look I asked: "Stole him from the Dutch?" Then, slowly, as if considering the idea: "Went over and stole him from the Dutch, hey?"

I'm Dutch right? I know they never had Santa there. She's got her facts wrong.

"Na," I said, very sure of my case. "Santa comes from the North Pole. Not from the Dutch."

But you know how women are, always have to show they're right. I should have known better than to think I could prove Yvonne wrong.

She gave me a disdainful look. "The idea, Bruce, I mean the idea," she said in mock sweetness, as if talking to a child. "They stole the idea but changed the whole man."

She grabbed a book from the side table. "I just finished this book from the library and learned all about it. Read it, Bruce. You'd learn a lot."

Yvonne held up an old book, several inches thick. I shuddered. I have my father's love of the written word but I can barely get through the paper every night, especially now with all the sales. And with that paper getting thicker and thicker there's hardly time left for the telly.

"The idea came from St. Nicholas, a bishop who lived long ago. He wanted the whole village to celebrate with him on his birthday. He had gifts, mainly food, brought to each house."

"To each house in the village?" I asked in disbelief.

"Sure! You Dutchmen should understand that," Yvonne answered. "You know how you are with birthdays."

Oooohhh! Don't I know Dutch birthdays. They really do go all out. Everyone, and I mean everyone, celebrates from the closest relative to the farthest second or third cousin, from the minister to the custodian, from the nearest neighbour to the sometime-delivery man and his dog. All normal activities stop and they eat and drink all day long.

Imagine it: twenty, thirty people trying to find a seat in a cozy little room already filled with a dozen flourishing plants, copper pots, numerous lamps, tables and nicknacks, not to mention cigar smoke so thick you can't see more than an arm's length in front of you.

Dutchmen shake hands when they meet. Each new visitor goes around the whole room shaking hands while congratulating everyone with the birthday of the 'lucky one' (as if they had anything to do with it) and saying the

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appropriate words: "congratulations with your father's birthday, congratulations with your son's birthday, congratulations with your neighbour's birthday, congratulations with your customer's birthday."

Sometimes they have to stop and find out what the relationship is: "Oh, Uncle? Congratulations. Cousin? Congratulations with your cousin's birthday."

Amazing how many different ways a person can be related to others.

And then you're just seated, or so it seems and here comes another visitor to do the rounds. You get up to shake hands and the whole scene repeats itself, all around the circle, everyone bobbing up and down. Or someone has to leave. He also goes all around the room to shake hands while saying goodbye and wishing everyone a good time yet. Pleasant evening? What's left of it?

But for us that's in the past. Yvonne is not Dutch and on her birthday she insisted we go out for dinner and to a concert afterwards. It was a heretical act. I don't know how many people came to closed doors that first time, because to top it all off she had gone downtown all day to shop and get her hair done.

"That's what you get when

you marry a foreigner," they said to me. "Doesn't know how you're supposed to celebrate."

Yvonne refused to buckle under. "Play maid on my own birthday? Not me!" she said hotly. Slowly I've begun to treat us to this 'outing' on my birthday as well. I miss the tradition, of course, but peace in the home, you know. The family understands.

But back to St. Nicholas. Yvonne explained that when this good man died, people continued to celebrate his birthday by sharing what they had. That's how they finally started giving presents to each other.

"So?" I couldn't help bursting out.

It all made sense. St. What's-his-name started it, we copied the idea but changed the custom and his name slightly. So what? Why get all excited?

"But that's just it, Bruce!" Yvonne fumed at my nonchalance. "St. Nicholas wanted his day to be a fun time with little extras, not a frantic expensive shopping nightmare of pushing, shoving, anxious crowds that the merchants and we have associated with Christmas."

After that whopper she was out of breath and she sat back a minute to calm down.

I, too, sat back. Slowly I began to see her point.

"Now, I was thinking," she

finally went on and I knew from her manner that this was IT. "Maybe we should celebrate St. Nick's birthday on the fifth of December (that's when his birthday was). We can have presents and fun. Then Christmas can be the celebration of Christ's birth that it's supposed to be."

See how she works?

"We could have a real St. Nicholas party," Yvonne proposed. "We could have chocolate milk and 'speculaas' (she pronounced that word all wrong but I could still taste the delicious spiciness of that treat) and funny packages and rhymes. I think the boys would enjoy it and it would make them think more of the gift they give than the one they'd get. Hopefully Christmas would also become more meaningful to them again." She paused briefly. "Should we suggest it to them tomorrow and see what they say?" she then asked.

I could only nod agreement.

The next few evenings were club nights so it was Friday before we got the family together long enough to discuss the new plans. At first the boys were doubtful and questions popped like corn in hot oil.

"What's wrong with Santa at Christmas?"

"We have to buy a present?"

"We only get one?"

Yvonne answered the

questions. She had us believing we'd gain on all counts — two celebrations instead of one, a more meaningful Christmas and a chance to experience firsthand that it's better to give than to receive. In fact, she soon had the boys convinced it was a great idea. "Why didn't you think of this earlier?" they chided.

The capitulation of the boys and their growing enthusiasm made Yvonne's dark eyes glow. She rubbed her hands in eager anticipation. "Let's set a three dollar spending limit," she said. "Perhaps that won't buy a lasting gift but it can buy something that will give all of us a good laugh — something funny or several little gifts. Let's make it a real family fun night." She was clearly enjoying it already.

We picked names out of a hat that same evening. "We have to start thinking of ideas, you know," the boys insisted.

Since then, every Saturday morning one of us takes the boys to a shopping centre. They go in and out of the stores. The first week this shopping only made them think of things they'd like and we wondered if the whole plan would fall flat. But by the second Saturday they started to think about what to buy, how to wrap it. We saw secret smiles, muffled

glee.

Jim seems to be putting all his time into thinking up rhymes. He asks for the milk in rhyme, for toast in rhyme, and even came up with this about his school lunch:

"Whole wheat bread with peanut butter."

Two of those; I need no other."

A little later he tried this:

"The time is nearly eight
Better hurry or I'll be late."

I hope he doesn't have my name. He'll probably spend all his time on rhymes, think: 'Time is money,' and feels he's done his share.

I've got Yvonne's name. I think I'll get her a subscription to a magazine I've been wanting. Maybe I can add some chocolates and toffee and wrap it up as an animal — chocolate bar for body, toffee box for neck. I hope that won't look gaudy....

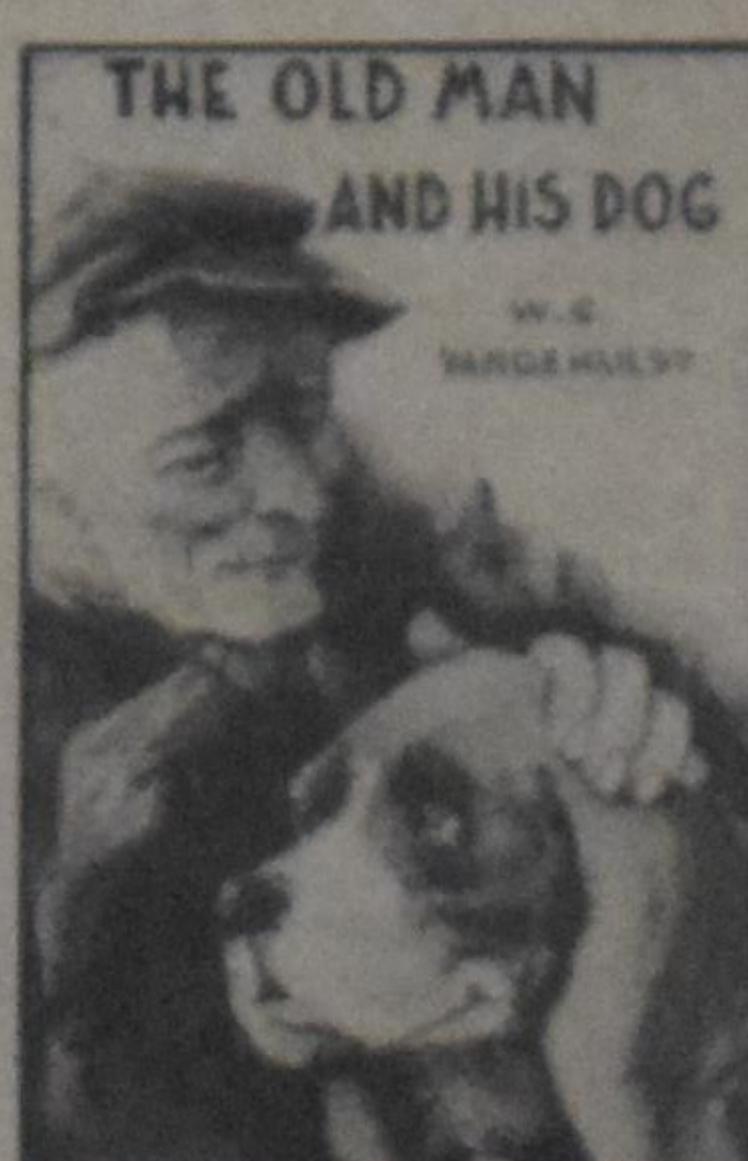
Hey, did you hear that fantastic rhyme? I must be getting into the spirit of it. Maybe, just maybe, I'll join the boys this Saturday — see what I can come up with to really surprise that wife of mine. After all, the whole thing was her idea. She was right again — we are gaining all around, in even more ways than she'd figured.



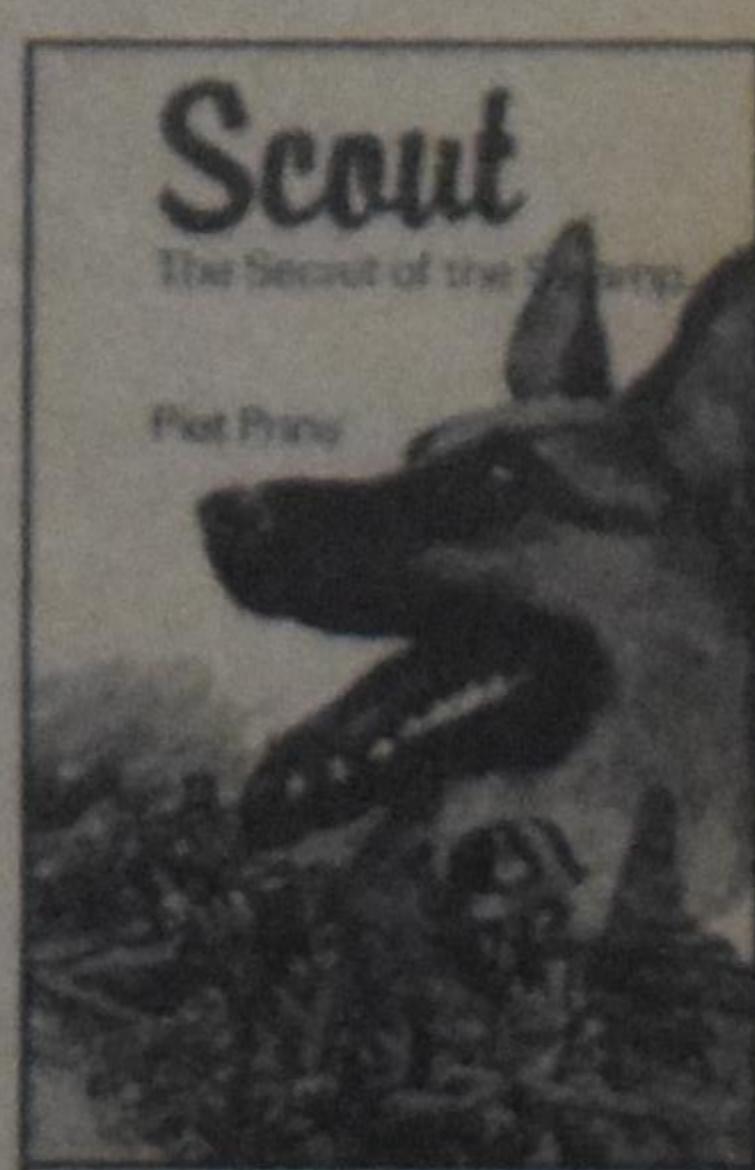
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